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T. G. NEWMAN,
EDITOR.

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BORDERLAND.

Deadly Duel in a Dream.

H. B. Gaston is a contractor who lives in Texas. He is a wiry, dark little man, with a determined jaw and keen black eyes, and has the manners of a good fellow and a Southerner. Apparently he is the last man in the world who would sit up nights worrying about the supernatural. Mr. Gaston is not a believer in Spiritualism, and is wholly at a loss to account for the strange occurrence which he narrated to a reporter for the Sunday *Inter-Ocean*.

Holding a letter, he said: This letter contains the sequel to a vivid dream I had twenty years ago. It is from my father, and it gives a little family history, with the copy of a letter written to him by a cousin who died in Missouri three weeks ago. A couple of dozen or so of the Gastons were killed in the Confederate army. With the death of this cousin, my father and I are the only ones of the family left, and my father is an old man of 73.

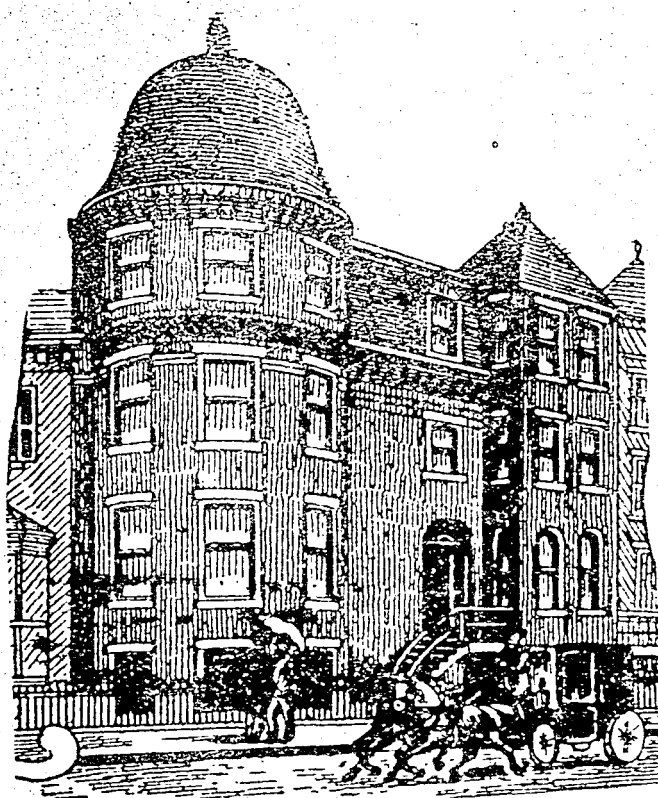
My father lived near Lexington, in the northern part of the State, but this cousin I speak of had settled at Warsaw, in the southwest. One morning, in the latter part of the '70s, my father went down there on a hunting trip and took me with him. I was about 12 at that time. We went in a big covered wagon and camped out nights. I shall never forget the evening we reached Warsaw, or the weird aspect of the old town. It is one of the oldest towns in the State, and during the war suffered attack from both sides. There it lay like an old ghost town asleep in the little deep valley.

As we drove slowly down the hill and through the main street, scarcely a human being appeared, except here and there a pickaninny scuttling away between the sheds.

My mind was thoroughly aroused to the unusual and the uncanny by the time we reached my kinsman's house. To this day I cannot shake off the impression that Warsaw is haunted. Scenery more dreary and forbidding cannot be imagined. My cousin, Griswold Gaston, we found lived in the mansion house, a big old brick structure, on a high, bold knoll at the edge of the town. As we drove into the town, the rain began to pour, while a terrific wind bent the poplars in the lane to the ground. I could hear the gale roaring up the valley like a demon.

Griswold Gaston's house and family were not of the cheerful kind to put heart into you on a stormy evening. The mansion was a good-

sized, old-fashioned affair, with black oak floors and wainscoting, innocent of polish or varnish. The sitting-room was an immense, gloomy affair, low-ceiled and with little furniture. A cavernous, empty fireplace only added depression, since, as it was midsummer, no fires were lighted. When I walked, the sound of my boot heels echoing through the halls frightened me. Griswold was a powerful, dark fellow, more like an Indian than any others of our family. His face was spare and black and his hair curled tight about his square forehead. His eyes were keen gray, his eyebrows exceedingly bushy and his expression the sternest I have ever seen. He would have been a good-looking man except for a scar that cut deep into his forehead and extended half way down his cheek. His wife was as small and plain as he was the reverse. Her face was yellow and thin, with



NATIONAL HEADQUARTERS

WASHINGTON, D. C.

[For remarks, the reader is referred to the fourth page of this issue.—ED.]

a look of iron will about a tense mouth. She had a scar on her cheek, also. She slipped about noiselessly in a pair of beaded Indian moccasins. Griswold and his wife were as silent as two sphinxes.

After supper, my father broke through the man's taciturnity a little, for he seemed alive, as all Southerners are, to the claims of kinship. Griswold brought out a box of good cigars, and they smoked and talked a little, mostly about hunting. I gathered the impression that Griswold was fond of sport. After awhile an old negro servant showed me to bed in a big, bare room upstairs. I wanted to sleep with my father, but was ashamed

to say so. Like all boys, I fell asleep in a very little while.

I had a dream or a vision or a revelation. I don't know. Anyhow, this is what I saw:

It was an Autumn afternoon and the leaves were falling thick in the timbered ridge we had traversed during the afternoon. The sun's last rays glistened among the trees and touched the tops into flame. The scene was the hill just above Warsaw, and from the road the town was barely visible through the forest. A man in a Confederate gray uniform came on horseback down the hill, and I recognized him as Griswold. As he neared the edge of the ridge and approached the clearing, a short, small man stepped out of the bushes. I could see his features distinctly and tell that he had a pleasant, somewhat weak face. He wore a gray Confederate coat and dark trousers. He had a navy revolver strapped round him. He stopped short on seeing Griswold, and Griswold pulled up his big roan horse with a start. Both men began talking angrily about a piece of land. I heard the few words exchanged, but can't recollect them, because they were disconnected and conveyed no impression to me of the cause of the quarrel. Griswold roared out that the other man was a liar. The small fellow drew his revolver, while Griswold held up a short, dirk-like sword that he wore buckled over his gray coat. The short man then drew from his boot-leg a similar dirk, as if to intimate that with these they could fight evenly. He threw the revolver on the grass. Griswold got down and fastened his horse to a tree. As the men faced each other in a little clearing in the bushes I could see that Griswold outclassed his opponent two to one. He was fully as wiry as the other and had all the advantage in length of reach. Just then I saw a woman peering through the bushes behind them. It was Griswold's wife. She made no motion to stop the fray and appeared to think only of keeping herself concealed from both combatants.

GRISWOLD KILLS HIS FOE.

I don't understand fencing or dueling, and it was all dark to me so far as the science of the fight was concerned. The men seemed to lunge at each other furiously, to parry thrusts nimbly, and to watch with lynx eyes. I don't know whether in the end Griswold took an unfair advantage of his adversary, but I think now that he did. At any rate, he ran him clean through the body with his short sword, and gave the knife a vicious twist as he pulled it out. The man was dead almost instantly. My glance sought the bushes where the woman had hidden herself, but I

did not see her again if she was there. Griswold's sword was exactly like that of the man he had killed. He threw down the bloody sword and took the untarnished one from the hand of his fast stiffening opponent. He picked up the man's revolver and pitched it carelessly with the belt on the ground beside him. Then he unhitched his horse and rode away toward Warsaw. This is what I was conscious of seeing as I lay there that dark night in the high four-post bedstead of the big room. I thought at the time that it was no dream, because I did not feel at all as one feels in a dream. I seemed to have been wide awake. I said nothing to my father about it. As we drove along the next day he remarked that the disasters of the war had made Griswold a changed man.

I have puzzled over that vision a thousand times, and this letter, while it clears it up in one way, leaves it a greater mystery than ever.

TRAGEDY REVEALED IN A LETTER.

Griswold's wife died ten years ago or more. This was written to my father by Griswold just before his death this Spring. This is part of what he says in it: "You are the last of our people, John, and I want to pass on to you a family skeleton that I have been keeping for over twenty years. * * You know my wife's brother was found dead in the bushes on the hill above Warsaw. They thought he had been run through, probably, by a man who served in his company during the war. Well, he deserved it of several of them. * * But he didn't get it that way. I killed him in September, '68. It wasn't a fair fight; it was murder."

"But still I think I couldn't have been very sorry, except for my wife. I found out afterward that she saw it all. We met accidentally on the road above town about sundown one evening. I was on horseback, he on foot. We began a quarrel over the claim that he had trumped up against a piece of my land. What I jabbed him for, though, was for lying to my wife about me and making trouble when I was in the army. I had no revolver, and we went at it with knives, and you know the chance he stood. I think some people around here must have had suspicions, but I was never called on to deny anything. My wife never spoke to me but once after that. He was all the kin she had left—still even now I know he deserved all he got."

Our Earth Life.

M. E. TAYLOR.

The chilling wintry blasts, the falling snow, the frost-bitten buds, the withering flowers and buried

leaves, and floral beauties, with millions of other attractive gifts of Dame Nature in their snow-white graves, do most truly proclaim that by-and-by we, too, must go—must take our turn and hie away from these material conditions.

Yes, you and I, dear readers, and all others flesh-clothed, must make our farewell bow to Time's many beautiful objects of endearment—its mountains, valleys, groves and other numerous scenes and objects of splendor, for the inexorable law that controls our being and all other parts of the Universe hath long ago announced it.

All life, however, is perpetual and onward, also all intellectual being-hood; and though the frosts may come, and wintry chill congeal the waters of the brooklets, and silence their sweet chantings for a time; yet we know the beautiful spring will come with its immortal charm in the "Sweet Bye and Bye" and cry "Avaunt," when lo! away will flee the expiring wintry waves, and the awakened and vivifying life forces will move on in their various channels, and works of usefulness, and the trees, flowers, mountains, rills, grasses, sounds of all kinds, and the great unitary heart of Nature will be freshly pulsed with thrilling joyfulness.

O, sweet buoyant truth, revelation! that every phenomenal form is impregnated with the indestructible element *Immortal*, and that on fairer and more congenial planes of translucent glory those immortal germs will don richer and more enjoyable drapery, and chant in sweeter melody their happy songs; and as they ascend nearer and nearer the beautiful summits of the celestial mountains of unclouded day and unmarred peacefulness, the brighter will each mental pearl shine forth its value.

Some may ask why Spiritualists manifest so much calm placidity amid the bitter, sweet and sour conditions so numerous contiguous to this earthly pilgrimage; especially when our loved ones step behind the scenes, take seats in the transition car, and hie them away to their native clime?

Well, friends, we will endeavor to tell you why it is thus, and why this apparent stoical calmness takes possession of us, when we are obliged to pass under the clouds and through the deep waters of what we usually recognize as affliction, etc.

The night of mental darkness is past, and the light of a new day has dawned on our planet Terra; such a day, too, as never has been expressed hereon before, and in its illuminating power we have learned that those who pass from earth go up higher and become wrapped in the halo of more favorable conditions for progress, toward a more perfect angelhood.

I repeat: it is this new spiritual illumination from the immortal world that brings to us the calm placidity of soul and trusting confidence in Infinite Wisdom, the Divinity of the Universe that all is well, when our friend, our enemies, our kindred and our affection-jewels depart from us, for through these visits from the angelic planes the sad old name, "Vale of tears," that this dear planet hath borne so long, is fading out, and happy cheer and smiles taking the place of that somber eclipse.

It is for this reason that we are not so sad as those who shut their eyes to this celestial light now shining in all its splendor on our so-long-tomb-draped earth.

Such is the mirror in which we

look, and in the light of its reflecting glory find our peace, our joy and placidity of soul, for therein we see, read and understand, that the most humble or unfortunate wanderers on this planet, and all others, are bound in the chain of Infinite love and protection, and that that chain can never be broken, or lose its divinely-protecting power.

Yes, the infinite life-book is open before us in a manner as never before, and by the aid of instructors from the Wisdom-schools of Heaven, we are becoming acquainted with the contents of that life-book in a more perfect and satisfactory light than the metaphysical, or divinity schools of earth, have ever proved themselves able to present it. And it is under the sweet and benign influence of this new order of metaphysical instruction, that we calmly bow to the behest of infinite wisdom and law, well knowing that therein is lodged all positive or absolute power: and that for good, and only good, in, through and to every part of the vast family of universal systems, of suns and worlds and their atomic and phenomenal contents.

Summerland, Cal.

A Scorching Indictment.

BY J. M. PEEBLES.

Considering the failure of the late peace conference in Europe; the prospect of a South-African war; the Filipino fighting in the Orient; the perversity, the robbery, the landless toilers; the political jobberies; the hanging and burning of colored men in the South; the mob-law murders in the North; the Sunday bull-fights in Christian Spain and Mexico; the street-walking, outcast men and women in our national metropolis; the midnight saloons, brimming with liquid damnation; the long catalogue of mighty crimes perpetrated daily in our great cities under the very shadows of a thousand churches—I say, considering all this, is it not time, high time, to call a halt? Is it not time to introduce Buddhism, Brahminism, Confucianism, Jainism—something to supersede this sectarian christianity that leads to bewilder, that conquers to enchain, that dazzles to blind, and that encourages sin by holding out the escape-idea that the blood, the "precious, atoning blood," will, through belief or faith, clean the slate and open the gates of paradise.

Carefully considering the status of our christian civilization, I offer the following resolution:

Resolved, That the further preaching and spread of creed, and church, and sectarian christianity in all its forms, be postponed; that preachers—inasmuch as Jesus was a carpenter, Paul a tent-maker, Peter a fisherman, and James and John toilers by the seaside—engage, actively engage, in blacksmithing, plowing the fields, or planting trees by the wayside; and that church edifices be transformed into schools, gymnasiums, hospitals for the sick and the infirm, homes for the aged, sanitarium establishments, psychic academies and universities for the normal education of the young—physically, mentally, morally, socially and spiritually, thus "ultimately, necessarily, in manhood—a true, royal-souled manhood!"

Who will second the motion? Will some preacher—some professed follower of the Lord Jesus do it?

Why Mediums are Needed.

GEO. E. LOTHROP, JR.

Many ask why we cannot see, hear and sense the presence of spirits without resorting to the aid of spirit mediums. I would reply that people would not need mediums if they were sensitive enough themselves to receive impressions from the spirit-land; but since most people are too coarse for the super-fine spirit powers to impress, they have to use mediums for about the same reasons that we use mail carriers, telegraph operators, engineers, astronomers, newspaper printers, etc., namely, to do work which we are unable to do for ourselves.

Spirits, we admit, are about as invisible as the air, as perfumes of flowers, as music, as all sounds, magnetism, electricity or heat and cold, yet we know these things exist, because they "manifest" themselves to us under certain conditions.

Some people are deaf, blind, senseless of odors, insensitive to delicate impressions, but seldom are foolish enough to deny these facts, although there was a time when magnetism, electricity, etc., were jeered at, just as they sneer at spirits to-day. However, they exist, and can materialize. This grand, miraculous phenomena, consisting of not a single phenomenon, but of many phases, therefore properly spoken of in the plural, as all Spiritualists do who are familiar with the countless variety of manifestations under this startling branch of religion. Mediums used by spirit chemists to make up visible spirit forms, are practically great storehouses of minute human atoms, which, when dematerialized, assume a white, smoky appearance, and if attracted to the invisible spirit, renders it visible in various stages of perfection.

These same miracles were performed all through bible times, and in the presence of many saints of the Catholic church. Then, why is it that people accept the ones in olden times and reject the same thing when it occurs to-day? Is not this age, this nation, this city, as great as Palestine in the days of the apostles, when even Christ thought the earth was flat, the sun revolved around the earth, the continent of the Eastern hemisphere the only land in the world, while the great North and South America did not exist upon their primitive map, so far as we can find out?

Mediums are used, therefore, as human instruments, and are liable to make mistakes, blunders and contradictions. In fact, one medium may tell a dozen different stories about the same affair, and have them all contradict each other, yet still be perfectly honest, since a dozen spirits may themselves disagree, and yet all try to be honest. Spirits can lie after entering the next world, just as they could before death, and some of them are just as corrupt in one place as another. People get twisted in believing that spirit advice is superior to mortal. Only highly-advanced spirits can surpass highly-educated people.

Boston, Mass.

Persistent Aspiration.

DR. C. R. BURNISH.

The article by Mrs. Sara A. Underwood, on "Divine Spiritual Atmosphere," in the JOURNAL, July 13, 1899, is replete with interest to me and should be to all Spiritualists—students of the entity

of every character—students and instructors concerning the soul of things. The answers to questions somewhat forbade the author's persistent demand for a clear statement; my accomplishment on this line may help some.

Experience is the most satisfactory teacher; hence, it is profitable for each to energetically delve in the mountains of knowledge and appropriate of its store to merit the approval of the supreme Architect.

Whoever lays hold of the plow of spiritual evolution and looketh back upon the evil of past days, are not yet fairly on the way to the Kingdom of God.

The Divine Spirit Atmosphere which surrounds all souls is a vast ocean, the character of which is distinct from all other matter, which may be said to be suspended in it, because it fills all space, and permeates all other matter—some more and some less.

Fancy a bucket of water to be the Universe, then drop a sponge in the water, and the result may be accepted as a fair comparison. Ancients worshipped the divine spirit as the fountain of life, or life-principle; it now figures in the Godhead.

People of proportionately large and properly-exercised lungs are strongest, mentally and physically; small lungs favor fat, though they may be exercised to a better balance.

The Divine Spirit Atmosphere feeds and supports the spirit entity, which thrives proportionately to the short or liberal supply. It also vitalizes the blood, thus getting force to impel it forward. Excessive breathing inflates the entity until it more than equals the physical proportions which favor communion with and transfer of thought from a class of spirits too much purified from our mode of life to endure the trial necessary to reach us by penetrating the physical conditions that envelope the great mass of mortals.

Fancy a spirit with about 3 inches of physical wall surrounding it. Such must require much extra breathing to overcome its dwarfed condition.

Socrates says: "Go in a clean field from offensive putrefying substances." Extra breathing is taught in many schools, but self-sufficiency and greed natural to carnal life hinder accomplishing much.

Success follows persistent, systematic daily exercise, oft repeated and continued, until baptized with the holy spirit.

Persistent aspiration for our best good and divine assistance is the first step; next is a well-ventilated room with clean and quiet surroundings, or a favored spot in field or grove—then we are ready.

Inflate the lungs to their full capacity, continuing until we become insensible to the things of earth, or common appearances become blank-like. Fear not, for a little rest makes all natural again.

We must be in earnest; curiosity is not inviting to earnest people in spirit or mortal life.

Paulsboro, N. J.

The Occult Brotherhood.

A. C. DOANE.

Those having read Occult literature and then studied the different departments of their own being, will discover the great need of cultivating and unfolding their own moral and spiritual faculties, in order to become self-balanced, refusing to become a servant to the will of any spirits, be they in the physical or spiritual form. Spirit-

ualism, as practiced in its black magic form, has brought with it a lesson that the world needed, and that is the cultivation and unfolding of individuality, for it is just as necessary for a human being to unfold the moral powers, in order to bear spiritual fruit, as it is for an apple-tree to blossom before it can bear apples. In either case, the tree is judged by the fruit it bears.

Every human being is a tree of immortal life, but they cannot bear spiritual fruit until the moral faculties are unfolded; for they are the blossoms of the tree of Life, and this tree is in the garden of Eden; in the organization of every being, and is the first Adam-and-Eve nature; and so it is the serpent nature, and the angel nature. A human being is an epitome of the universe. As there is a sun center to the outer Universe, so there is a sun to the inner Universe, which was organized by Nature's divine law—the same law that organized the outer Universe. This same law is "our school-master," so said an ancient occult writer, and he said that the law would direct us to Christ, that is the sun-center of our own inner Universe.

This is the much-talked-of and so-little-understood Savior, that orthodox Christianity has been worshipping as an idol, and some of our spiritual brothers are trying to prove a personality. All must settle this question for themselves, and all other questions concerning their own spiritual welfare.

We all need more light to solve these mysteries, and it can only come by spiritual unfoldment.

Summerland, Cal.

Los Angeles Camp.

JAMES BOYD.

The camp-meeting at Sycamore Grove, near Los Angeles, Cal., may be set down as the most successful one ever held in Southern California.

Time has been, and not so far away, either, when public newspapers would either have been silent as to the meeting or unsparing in ridicule and misrepresentation. To-day some of our public newspapers publish the program as a matter of news and send their reporters to chronicle the sayings and doings of our speakers and mediums.

There are not wanting, either, among newspaper reporters, "fraud-hunters" who are seeking to humbug the people and furnish a certain class of their readers the mental pabulum they demand.

The array of talent we have had at our meetings in camp, both speakers and mediums, has been sufficient to disarm skeptics and astonish cavillers.

Mrs. Maud L. Freitag, as a lecturer and public platform test medium, has been drawing large audiences from Los Angeles and surrounding towns, and whether as a speaker or test medium, her abilities are of the very highest order. It will be needless for me to speak of the other leaders who have taken part in the proceedings, as that has been partially, at least, done by Mrs. Lillie in former issues of the RELIGIO-PHILOSOPHICAL JOURNAL; but I want to say a word of praise of that veteran worker in the cause, J. S. Loveland. He has occupied the platform repeatedly, and by special request of the management he prolonged his stay to give further opportunity to listen to his talented discourses. Recently he spoke on "Spiritualism, the Great Reconciler." Although now

over 80 years of age, he has lost none of his old-time power, and it was the judgment of those who have heard him many years ago (some of them as long as 40 years) that age has not dimmed his zeal nor lessened his ability, and it was the universal verdict that he had never equalled his effort on this occasion.

I could not pretend to give a partial report of the lecture, but I cannot forbear from giving a gem or two from the mine of wealth he opened up for his hearers. He said all religions of the past differed from modern Spiritualism in that they came with men and books—with authority. Not so with Spiritualism; it came at first through two little girls, the Fox children, without the slightest assumption or claim to authority, and came as a necessity of the times, whenever, as at the present time, the masses of the people needed assistance to break the fetters that are being forged to make slaves of them. It comes as a phenomenal manifestation and presents to us for solution the question of a continued existence.

In the past, churchmen had affirmed the doctrine of immortality, while materialists and reasoners demanded proofs. Spiritualism said both were right; that there is a future state of being after the death of the body and it brings proofs of it to satisfy the skeptic and thus reconcile what otherwise was an irreconcilable paradox.

The camp-meeting is a success and is a great power in calling the attention of the people to this most important of subjects that embraces every department of both social and religious life, and it will be found when the great tidal wave of truth that is now approaching us arrives, that it has done much to pave the way for its successful advent.

Pleasant Thoughts.

Some people are exhilarating, stimulating in their nature, uplifting, making us optimistic, hopeful, ready for any fortune that may befall, writes George H. Hepworth in New York *Herald*. They nourish the soul, make it athletic, take away all dread of the future, give us what the racer has who feels sure that he is going to win the prize, and whose anticipation of victory adds to the speed of his feet.

Tell me frankly what your controlling thought is, what kind of thinking you do every day, and I will tell you what kind of a man you are, whether you are making friends or enemies, how you will meet the emergencies which come into every human experience, whether affliction will embitter you, or mature, sweeten and ripen you. We are what we think. Your chief thought is as truly the master of your destiny as the captain is master of the vessel which he guides through storm and drifting currents. Your happiness depends not half as much on your surroundings as on yourself.

It is possible to have nothing and yet to have all, and possible to have all and yet to have very little. A cheerful heart can lighten the heaviest burden and make it comparatively easy to bear. If you would discover what a man's life is worth, either to himself or to others, you need not look at his bank account, for that is no sure indication. If you can find out what kind of thoughts he cherishes, you will learn the whole story.

It is also true that some ideas produce spiritual depression. There is a dyspepsia of the soul as well as of the body. Your thoughts may force you into a perfect purgatory and keep you there until you change your mental outlook. The apple seed never grows to become a pear tree, and the low thought never results in a high life. The level of your thinking decides the level of your living, because one is cause and the other effect. Love, and you will be loved; hate, and you will be hated. Your attitude toward others is the sure indication of their attitude toward you, and the way in which you bear yourself toward the world is the product of your conviction as to your duty to be kind and helpful, or your determination to selfishly get all you can at whatever cost to others.

The Death Struggle of the Old has commenced! Hasten, O, blinded people, to incorporate yourselves with the New; so that you will not be cast away with the outworn shell and corruption of the Old! The New, the True and the Good is coming to take possession! —L. A. Mallory.

No Person can be justly held responsible for what he does not know. The measure of each person's ability is the just measure of his responsibility. This self-evident truth, however, is not in accord with the ironclad tenet that death closes the account with every individual, and that each one is assigned to a permanent abode of infinite bliss or of endless woe. The dictum is believe or perish. Honest doubt is not to be regarded as an extenuating circumstance. The fact that you do not possess the ability to accept certain dogmas is not taken into the calculation. Hence, popular creeds set aside the self-evident truth that our responsibility must, according to the demands of justice, be measured by our ability. —Exch.

The Man who Strikes Back at an adversary will keep up the quarrel and get many other wounds and bruises. It takes two to make a quarrel; never make one of the two. When you are abused and accused, praise your adversaries. It is scientific. The true resistance is in the silence. Take out and keep out of your own heart all bitterness, denunciation, anger and envy and you will be armed against all the devils in other people. The only way you can be hurt from without is to open your own door and let the outside come inside of your own sanctuary. —Christian.

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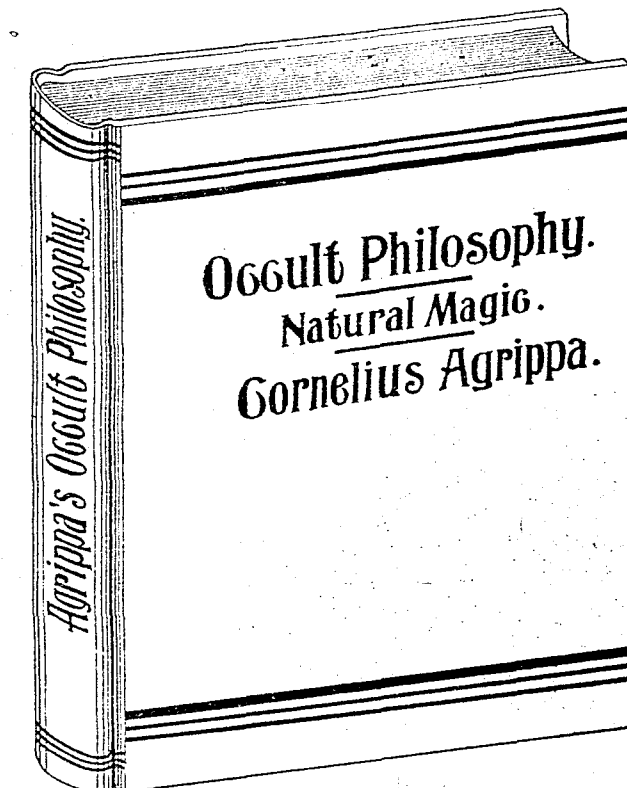
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Official Organ of the
California State Spiritualists' Association.

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THOMAS G. NEWMAN,

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCT. 5, 1899.

Queen Victoria is a Spiritualist and has been ever since her widowhood commenced. Prince Albert, her devoted husband, promised before his death, that he would manifest to her and be her guardian angel, and she says that she has been conscious of his presence at many critical periods in her life. Indeed, she says that her most abiding comfort is in her consciousness of his presence.

Talks with Spirits.—Mrs. Mary Handford Ford, the brilliant lecturer upon art, literature and music, is a Chicago woman to whom conversations with those commonly called dead are said to be of frequent occurrence. Some of her experiences in this direction were recently published in the *Sunday Inter-Ocean*, Chicago.

Guided by Spirits.—Mr. Uriel Buchanan, a Chicago man, is well known for his researches in Spiritualism, says the *Sunday Inter-Ocean*, and does not hesitate to say that he has "both seen and conversed with those who have long since crossed the threshold of the so-called invisible world. Have I been forewarned of coming events?" Mr. Buchanan recently wrote in response to a query of this kind. "Yes, from early childhood; not only in dreams, but in waking moments as well. At times I hear the voices, then again I only receive impressions; but these impressions come with such unmistakable certainty that I have learned to look to them for guidance in my daily life; and in proportion to the degree that I follow these impressions all things go well with me."

Mrs. Emma Hardinge Britten, we regret to learn, is seriously ill, and it is thought may pass to the Beyond at any moment. Her many friends in this country, as well as England, may be surprised at this announcement, but she has been quite ill for many months, and a sudden turn made a serious case.

Psychography.

Psychography is not what is incorrectly called automatic-writing. It consists of the production of writing or other symbols or figures without the aid of human agency. Automatic writing, or more properly, Spirit Writing, is done through the agency of physical beings.

Those who are uninformed, or have been deceived by persons who deny that there is any such thing as *real* psychography, asserting that it is all produced by trickery or fraud, and especially church people, will be astonished to find in the bible, an account of psychography which occurred about 2,500 years ago, recorded in the Book of Daniel, V:5. It reads thus:

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

It seems strange that church people can implicitly believe in the record of what occurred 2,500 years ago, and yet repudiate the same thing when now done before their own eyes. How inconsistent such people are!

In an excellent article in *Mind* for September, Mr. H. Forbes Kiddle remarks as follows on the startling facts and development of Psychography:

Among the startling manifestations that occurred in the home of Dr. Eliakim Phelps, at Stratford, Conn., were numerous specimens of Psychography. "Sometimes the missives were enclosed in a book," the chronicle informs us, "and thrown down stairs or into the room; sometimes wrapped about a key or nail, or anything that would give a momentum, and thrown into the room. Often they were seen to fall from above—this occurring frequently when the doors were closed, and it was not possible for any visible agent to have been the cause. Writing would appear on the wall at times—made, as it appeared, with a pencil."

So extensive and varied is the recorded evidence of the actuality of this phenomenon that it would hardly be possible to condense it all within the limits of a single volume. How much larger must be the amount of unrecorded evidence! The mere weight of this mass of cumulative evidence should suffice to overwhelm incredulity.

The Rev. W. Stainton Moses summarized the facts of Psychography as follows:

1. That there exists a force that operates through a special type of human organization, and that is conveniently called psychic force.
2. That this force is (in certain cases) demonstrably governed by intelligence.
3. That this intelligence is (in certain cases) probably not that of the person or persons through whom the force is evolved.
4. That this force, thus governed by external intelligence, manifests in action in (amongst other methods) the writing of coherent sentences without the intervention of any of the usual methods of writing. Such abnormal writing is conveniently called Psychography.
5. That the evidence for the existence of this force, thus governed by an external intelligence, rests upon—

(a) The evidence of the observer's senses.

(b) The fact that a language other than that known to the psychic is frequently used.

(c) The fact that the subject-matter of the writing is frequently beyond the knowledge of the psychic.

(d) The fact that it is demonstrably impossible to produce the results by fraud under conditions similar to those under which the phenomena are obtained.

(e) The fact that these special phenomena are produced not only in public, and for gain, but in private, and without the presence of any person outside of the family circle.

Every open-minded person acquainted with the vast amount of testimony by which the reality of Psychography is established, must concede that the foregoing is indeed a summary, and a modern one, of facts. Nevertheless, it would be folly to ignore the difficulties that stand in the way of a duplication of the evidence already on record. Psychography is not vendible; it cannot be purchased like a pound of beef or a yard of cloth. Delicate conditions, physical and psychological, surround its production; and, even under what would be deemed by experienced persons to be most favorable conditions, experiments often may result in complete failure.

Is not this also true of the experiments and investigations of physical science? How often have most important astronomical observations been frustrated by obscuring clouds or marred by some flaw in the telescopic lens, or by some error of calculation! Again, it is not to be denied that approximate imitations of some of the simpler facts of Psychography may sometimes deceive careless or inexperienced investigators. It is because all this is true that the actual facts in our possession should be carefully studied and cherished.

The Rascals.—The New York *Christian Advocate* deplores the rapid increase of crime among ministers, and admits that the Methodists have been imposed upon by a number of rascals who have been driven out of other churches. It suggests as one remedy for the increase of ministerial crimes, and as a protection to the churches, that each denomination have a general secretary to whom shall be reported every act of expulsion from pulpits of that denomination, and that this information be regularly exchanged among the churches and in this manner "weed the rascals out." Spiritualists need the same protection, but without organization it would be impracticable.

Among the Eminent Men of Paris to-day who are Spiritualists are Tissot, the painter of the Holy Land; Sardou, the dramatist, and Rochas, the physician. Tissot thus writes about experiences:

I have observed in England in 1880 to 1885 some curious cases. I passed in review all the mediums that existed then—Cecil Husk, Rottie Fowler, the Colmans, the Everitts, and, especially, Cecile Eglinton, in his strength. I saw, also, W. Crookes, Akasakof, the Cook family, from which Kate King came. I took note of all the things that happened in the seances.

I have found here and there a few interesting cases concealed in solitary homes and in convents, the hidden mysteries of which I am glad to have learned. Silence about them is a duty imposed upon me. I cannot tell you what I saw there. Everything shall be known when the time comes.

National Headquarters.

The engraving on the first page of this week's JOURNAL shows the building in Washington, D. C., occupied by the National Spiritualists' Association, as Office and Library. It is the one mentioned in the JOURNAL for last week, which Mr. Theodore J. Mayer proposed to present to the National Association at the coming Chicago Convention. We are sorry that he added any provisional limitation, as the time may be too short to raise the \$15,000, by October 31. Such a gift, or anything like it, should be made entirely independent of the competitive action of others. However much we would like to have \$15,000 in the National Treasury for work, (and it is quite essential to have at least that amount) it may have been better accomplished by having given more time, say to January 1, 1900, rather than to have tied it up to about 40 days. We hope that Mr. Mayer will re-consider the matter, and give sufficient time to raise the money, or else to make the donation without any competitive provision, which may nullify the whole thing and prevent the reception of this munificent gift offered by a generous heart. We hope that the whole thing may be consummated at the coming National Convention. If not, let the provisional clause be extended to next New Year's Day.

Mrs. Mary T. Longley, Secretary of the National Association, has prepared a lengthy report to the National Convention, from which we glean the following:

A cordial feeling of good-will exists between most of our societies and the National Association, while the affection and loyalty shown to the N. S. A. by private individuals, not especially connected with any society, is very gratifying.

The National Secretary, during the past year, has written 800 letters, without the aid of an assistant or stenographer, except for a short time after the close of the last Convention, and once since, when, by the generosity of Treasurer Mayer, an assistant was engaged for the President and Secretary, without expense to them or to the Association.

On Dec. 3, the Treasurer and Secretary presented an appeal to the Directors of the National Military Homes, requesting them to grant free religious worship at the Soldiers' Homes—especially at Dayton, O., and Marion, Ind., where such had been denied to Spiritualists. Later, a reply from the Directors stated that the matter of religious worship at the Homes must be left to the commander of each Home.

The N. S. A. has granted 14 new charters since Oct. 1, 1898—1 State, 1 Camp, 1 Lyceum and 11 locals. Several societies have disbanded, and others have affiliated with their State Associations.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Reviewer.

A SHORT VIEW OF GREAT QUESTIONS, by Orlando J. Smith. New York: The Brandur Co., 240 Broadway. Price, 75 cents.

This is an interesting book of 75 pages, nicely bound in cloth, consisting of 33 chapters, giving philosophical answer to the question, "If a man die, shall he live again?" The author fully believes in evolution, and states that creation and annihilation are unknown to science.

It is one of the books which contain arguments so concisely stated and in such compact form, as to be a demonstration of the correctness of the philosophical view, taken by the author.

The late Robert G. Ingersoll remarked, after having examined the advance sheets of this book: "You have stated your ideas with great force and clearness. You have made the best presentation that I have read."

Dr. John Clark Ridpath says of it: "Your book is more than an interesting addition to polite letters; it is a profound study upon what I can but regard as the greatest of all questions—the question of human destiny."

Here is a specimen of the philosophy expressed in this book: "He who, in his life here, has done most to improve himself—his real self, his nature and his character—has been the most successful man who has ever lived on this earth. The conqueror of himself is greater than the conqueror of an empire; for the empire is of time, while man is of eternity. He who has developed within himself a generous nature, an open mind, the philosophy of patience and courage, faith in himself, in his fellows, and in the Rightness of the Eternal Laws, is a greater victor than Bonaparte or Caesar. For this true and lofty man, the victor over himself, Death has no terrors; for him the grave is but the open door from toil to rest, from war to peace."

PATHWAY OF THE SOUL through Form Life, by an Oriental Spirit; the presentation scenes being given through clairvoyance. Springfield, Mass.: Star Publishing Co. Price, 10 cents; postage, 1 cent.

This pamphlet treats of that form of re-embodiment which begins with crystal and ends with man. The Ego—a spark from the Over-soul—seeks embodiment in matter. It rises from grade to grade through crystal, vegetable and animal forms, and has its culmination in man. At physical death in the human, it enters upon an endless life of personal experiences and evolution in the interstellar realms. The poems are able productions upon the themes treated.

FIFTEENTH REPORT of the United States Civil Service Commission, July 1897 to June, 1898.

This is a volume of 740 pages, full of facts and figures, which will be of great interest to those interested in the Civil Service of the United States.

MAN MAKES HIS BODY; or The Ascent of the Ego through Matter, by H. A. Budington. Springfield, Mass.: Star Publishing Co. Price, 10 cents; postage, 1 cent.

This pamphlet aims to show how the different parts of the body are

evolved from protoplasm. Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded. The evolution of the five senses of sight, hearing, taste, smell and touch are treated. Some of the limitations to his power for building his body, caused by heredity and environment, are noted. The importance of right gestation and healthy inheritance are also emphasized.

The production of that new and magnificent product of modern technical art, "The Polycrome Bible," has been made the occasion in the October *Monist* for a unique and representative discussion of the world's greatest Book. Dr. C. H. Cornill, Professor of Old Testament theology in the University of Breslau, and one of the foremost of German Biblical critics, has treated the Bible from the point of view of the Higher Criticism, as it is accepted in scientific theological circles in Germany. The Open Court Publishing Co., Chicago.

Mind for October commences its fifth year. This is the Green-acre Illustrated Number, and contains a very fine array of interesting articles.

With this issue, also closes the editorship of Mr. John Emery McLean, who has assumed the editorship of the *Arena*, which is removed from Boston to N. Y., and both will hereafter be published by the Alliance Publishing Co., Life Building.

Mind's new editor is Mr. Charles Brodie Patterson, who is well-known as a writer in the line of the New Thought. The JOURNAL hopes that both periodicals may have a very prosperous future.

The entire October *Open Court* is devoted to a consideration of the varied and manifold relations which exist between Germany and the United States. The frontispiece is a reproduction of Julius Shrader's portrait of Frederick the Great after the Battle of Kollin, entitled: "Defeated, but not Conquered."

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

Mr. E. W. Morse, Alpine, Cal., writes: "The Borderland Department of the JOURNAL makes it far more valuable than ever, and must interest investigators, and further their knowledge of Spiritualism—a consummation devoutly to be wished."

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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S. F., Cal. Readings and Treatments daily.

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Firm in the right, thy banner unfurling,
No foe can oppress thee, but falleth in time;
No darkness can shadow thy pilgrimage
earthly,
The radiance of heaven will not overshine.

Fearlessly, loyally, seeking no prestige,
Craving no laurels, earth's children to twine;
Paying no homage to aught that is earthly,
Kneeling before only God's holy shrine.

Onward and upward thy calm course pursuing,
Armed with the breast-plate of virtue, thy
shield;

The empress of Love thy fair brow adorning,
As the stern sword of Justice thou doth
skillfully wield.

Cleaving the shackles that ignorance bindeth,
Leading the captives to heaven's highway,
Superstition's dark cloud, Truth's brightness
dispelling,

Till Liberty's tyrant no longer holds sway.
Heavenly Father, thy blessing attend her!
Aid her, defend her, O, spirits of light!
Until she joins the blest-angels,
In heavenly mansions, fair and bright.
Lily Dale, N. Y., Nov. 1898.



The Editor is not responsible for the
opinions of correspondents.

Letter from British Columbia

TO THE EDITOR:

In response to our call for a lecturer and test medium, we have had with us for the last three weeks Mrs. S. Cowell of Oakland. On Sunday evening of each week, she has addressed large audiences in the Opera House, concluding each meeting with numerous spirit messages, all of which have been recognized. The public are greatly interested. On the last evening, many could not gain admittance. During the week, she is kept busy giving private readings.

As a society, we are well pleased and encouraged with Mrs. Cowell's splendid work, and are entertaining hopes of being in a position to engage, if possible, Mr. Frank T. Ripley at the expiration of her engagement. Since Mrs. Cowell's advent into British Columbia, there is every probability of a society being organized in Vancouver. We shall then feel that there will be greater inducements for mediums.

I believe Mrs. Cowell has been sent in response to the earnest desire which I have been sending forth for some one, who would stir up the people of Vancouver, for it means as much to ourselves as to them. This, Mrs. Cowell has done, and on leaving us, we have reason to believe she will be successful there.

ELIZABETH M. CAMPBELL.
Nanaimo, B. C., Sept. 21, 1899.

Notice to Delegates to the N. S. A. Convention. In passing over two or more roads to the Convention, be sure and procure receipts for full fare paid going over each road, as Tickets will be only issued locally by each company. Station agents have blank forms which they will fill out as receipt for full fare paid—on application. MARY T. LONGLEY, Sec. N. S. A.

Dr. Schlesinger has lately been stirring up the people in Lynchburg, Va. The *News* of Sept. 23 says that his tests are marvelous. One of its reporters, accompanied by Captain P. T. Withers, called on the Doctor, and without introduction he told the Captain about his relatives, who were in spirit-life, giving their names and other particulars. The *News* adds, that other tests of a similar character followed in rapid succession, and both Captain Withers and the *News* reporter are ready to acknowledge that the tests were wonderful.

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Local News Summary.

Edited by M. S. NORTON.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Progressive Spiritualists.—After the usual song service, Mrs. R. Sheppard Lillie delivered one of her interesting lectures, taking for her subject, "Higher Ideals." The speaker favored high standards and said that "more of our ideals might be realized, if all were just." The hall was full, and these meetings are destined to be very popular. The song service, led by Mr. J. T. Lillie, is one of the best in the city.

Mrs. Wren's Meeting at 117 Larkin St. last Sunday evening was well attended and was addressed by Mrs. Wren and Prof. Ficher. The spirit of investigation is omnipresent and can be gratified in these meetings.

Mrs. C. J. Meyer, at Friendship Hall, entertained a large audience last Sunday evening. These are test meetings and are very successful and satisfactory. The latch string is always out at 335 McAllister St.

Information Wanted of Annette Bonte Norton. She was a Spiritualist, and we believe recently passed to spirit-life. Her former home was in Cincinnati, Ohio. Send information to M. S. Norton, 1429 Market St., S. F.

Telepathy.—Mr. H. H. Brown gave an address at 521 Turk St. from the question, "Am I my Brother's Keeper?" which pleased an audience that almost filled his double parlors. He gave readings of character from the voice, and also some fine telepathic experiments; one of which was catching a picture from the mind of a gentleman. These meetings are held every Sunday. Experiments from 7:30 p.m. till 8, when the lecture begins.

Divine Science Congress.—The International Divine Science Association, of which Mrs. M. E. Cramer is president and Mrs. M. C. Brower is secretary, will hold its fifth annual congress at Odd Fellows' Hall, Nov. 14 to 19 inclusive. The headquarters of the Association are at 3360 17th St., this city.

Mrs. Eberhardt's ball, 3250 22nd St., was well filled last Sunday evening by an appreciative audience.

Mrs. Logan's Meeting was conducted by Mrs. Stoddard last Sunday at Occidental Hall. Mrs. Logan was present, but was not very well. Mrs. Cooke sang "Far Away," Mrs. Stoddard gave tests and several others gave expression to the thought of the hour. These meetings begin at 2 and end at 4, every Sunday afternoon. Take the elevator.

Life's Problems would not be so hard to solve, if you would read "Lessons on the Philosophy of Life," by Lucie G. Beckham. You can get it at this office.

Ladies' Aid Social.—This society of charitable ladies held their regular semi-monthly social and dance at its headquarters in Occidental Hall on Friday evening, Sept. 29. Prof. Warren and Mrs. Sadie Cooke began the program with a march on violin and piano. Mr. J. T. Lillie sang a solo in his usual happy manner. Miss Myrl Colby sang a song, and for encore gave a fancy dance. Mr. Joseph Shippen gave a flute solo and a recitation; (he was three times recalled.) Bayard Taylor's "Song of War" and "The Lone Starry Hour" were exceptionally fine. Mrs. Addie L. Ballou spoke words of farewell, on the eve of departure for Chicago to attend the National Spiritualists' Convention. The dance music was furnished by Prof. Warren and Mrs. Cooke, occasionally aided by Mr. Shippen and his flute.

Mrs. B. F. Small, president of the society, announced that on the second Friday evening in October Mrs. Belle J. Morse would lecture on Astrology and give demonstrations of its practical workings.

Mission Lyceum Entertainment.—On Wednesday evening, Sept. 27, the usual social and dance was held in Excelsior Hall, 2319 Mission St., Mrs. Sadie Eberhardt, chairman of Committee of Arrangements, presiding. The following is the program rendered: Piano solo, Mrs. Vena Eaton. Vocal solo, Miss Davidson. Recitation, Etta Werner. Fancy dance, Claire White. Song, Myrl Colby. Humorous readings, Mrs. Keegan. Fancy dance, Miss Moynes. Recitation, Mr. Lock. Fancy dance, Mabel Piffer. Piano solo, Frank Indig. Recitation, Mr. Tracy. Fancy dance, Miss Mary Caddy. Vocal solo, Mrs. Schenck. Every number was encored. Mrs. Eaton furnished music for the dance which followed. W. T. Jones and Geo. I. Drew, floor managers. Refreshments were served in the banquet hall. The September social of the Mission Lyceum was a good one.

Hermetic Brotherhood.—The open meeting of this society, held at 856 Hayes St. on Tuesday evening, Sept. 26, opened with silent contemplation of "harmony." Mr. Weld, the "Elder Brother," read a short paper setting forth the aims and objects of the Brotherhood. Some excellent music made good conditions for the presentation of the "Koreshan Universology," by M. S. Norton, who occupied nearly two hours in the elucidation of this complex system or science of the Universe, as taught by the Koreshan fraternity. The questions and answers touched a humorous vein, and all seemed pleased with the evening's entertainment and instruction.

Mrs. Briggs' Meeting on Wednesday evening, in Lower Scottish Hall, was well attended. The audience was entertained and instructed by Capt. H. H. Brown, with philosophical teachings and readings of character and conditions. Mrs. Briggs also urged upon those present the necessity for co-operation. Mrs. Sarah Seal and Mrs. Eggert Aitken, both well-known mediums, were present. These meetings are held every Wednesday evening at 117 Larkin St.

Lyceum Anniversary.—The first anniversary of the Mission Lyceum will be celebrated in Mission Opera Hall on Monday evening, Oct. 23. This will be the next entertainment of this society, and is expected to eclipse all previous efforts.

Oakland, Fraternal Hall. At 3 p.m. Capt. H. H. Brown gave an address on Telepathy. This lecture he illustrated by experiments that so interested the audience that they unanimously requested him to give another. His theme next Sunday at 3 p.m. will be "The Law of Suggestion."

Universal Spiritual Association.—The subject for discussion at 20 Eddy St. last Sunday was "Self Preservation." There was a good attendance and much interest. This meeting begins at noon, sharp. The advanced thinkers of the day find here an opportunity to express their thought, and to get the discipline so necessary for public work.

Ladies' Aid Meetings, held at Occidental Hall on Wednesday afternoon, are growing in interest. At the close of the business meeting, Mrs. Stoddard entertained those present with messages from the spiritual realm. The election of officers takes place on Wednesday afternoon, Oct. 4, in Occidental Hall, 305 Larkin St. All are invited. The ladies will hold a bazaar on the second Friday in December. The co-operation of all friends is invited.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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Dr. C. W. Hidden, of Newburyport, Mass., has begun his three months' engagement at Providence, R. I., under the happiest auspices: his audiences having doubled on the second Sunday. On Oct. 4, the society will tender Dr. Hidden a reception, to be followed by a dinner and ball. It is believed that the engagement, so successfully inaugurated, will result in the building up of a large society in Providence.

Koresh.—Dr. Cyrus R. Teed has returned from the interior and delivered a lecture on the "Secret of Mediumship," in Forrester's building, 102 O'Farrell St., last Sunday evening. Several public mediums were present and all were pleased with the fairness of his treatment of the subject.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the RELIGIO-PHILOSOPHICAL JOURNAL for one year, post-paid, for \$2.15.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, OCTOBER 12, 1899.

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No. 41.

Is there Light Beyond the Grave?

BY ROBERT G. INGERSOLL.

The hands that help are better far
Than lips that pray;
Love is ever the gleaming star
That leads the way.
That shines not on vague realms of bliss
But on the paradise in this.
We do not pray or weep or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead;
And yet we question, dream and guess,
But knowledge we do not possess.
We ask, yet nothing seems to know;
We cry in vain—
There is no master of the show
Who will explain,
Or from the future tear the mask,
And yet we dream and yet we ask,
Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know; we hope and wait.

BORDERLAND

Message from Ingersoll.

We stated in the JOURNAL at the time, that on the next Sunday after Col. Ingersoll entered the spirit-world, he gave a message through Mrs. Cora L. V. Richmond, on the Springfield, Ills., camp grounds. The Springfield Republican remarks as follows: "The elite of Springfield was out in force, and every word of the noted medium was listened to with great eagerness by the vast assemblage. She held her audience spell-bound."

The Progressive Thinker published the lecture in full on Aug. 5, and as we have many calls for its publication in the JOURNAL, we give it as follows:

Mr. Chairman and Friends: Through an unaccustomed brain; in manner of speech that is unusual; with a voice that is not my own, but borrowed for the occasion, and from the confines of another world, into which I was ushered suddenly, I greet you at this hour.

All that was of me in the earthly state, from which I have just arisen, lies behind me; all that is, has not been sufficiently in consecutive consciousness for me to declare, while all that is to be, lies before me still unexplored, and the great realm of immortal life is still a mystery. But when suddenly that shock came which cut off, as with a blade of lightning, my physical form, my spiritual and mental being was not for a moment lost; not for one instant was there cessation of consciousness in the brain; not for one instant was there any lack of throbbing, pulsing life. It is true that before and

beneath me I saw the mortal body. All that was known of me in mortal life was lying there, and to my great surprise, I, conscious, thinking, living, wondering Robert Ingersoll, stood outside of my body. There it was just the same as when I occupied it, excepting that it was prostrate and lifeless. In an instant, I had been transferred into another body. There was the brain which I had supposed was the seat of all intelligence that I possessed, now powerless within that cranium, not a cell of which could give forth a thought. There were those lips with which I had been accustomed to respond to words of affection. Now when those words called my name, I could not answer with those lips.

"Oh!" I said, "is that you; that thing that lies there helpless and without possibility of speech or heart-throb, or language, or affection; is that the boasted thing that you called yourself lying there so prone and powerless? Have we parted company, then? Am I alive and conscious to go on without you? Why, you were my hands, my feet, and you, tethered and encased in that clay, were my heart, and I thought you were my intelligence and my life. Poor body, what shall I do with you now? I cannot again reanimate those nerves; I cannot again cause that heart to pulsate; I cannot think with that brain. I cannot again move that body to do my bidding. It is dead."

But who am I, then? What form is this that I possess? What is the semblance of this form? What is this that is thinking now? What are these heart-throbs which go out with such ineffable and wonderful compassion? Oh, I am not dead!

There were the beloved, into whose presence I will not introduce you to-night, excepting to say that they thought me dead. I myself had taught them that it would be so. Save for that ineffable hope—that divine prompting in every heart that seems to yearn toward a higher and diviner life—did I know otherwise? Now, by all the powers of earth and air and sky, I did not.

I have heard it said in this convention, and in many councils of Spiritualists while I was still on earth, that had I been true to my convictions I would have avowed a knowledge of spirit life and spirit communion. I did not know of it. I knew what Spiritualists think; I knew what they believe; I knew that there were many of them honest and true to their convictions. I spoke upon their platforms and in their camp-meetings, because we were engaged in a common cause, viz: that of breaking down the errors and bigotry of a blind theology, but I had no knowledge concerning the future life. However, I will say now, as some of

you may have heard me say in human speech in my own particular person, that I never stood before the lifeless form of a friend; never bent above that image of clay from which the breath had taken flight, that all the yearning of my nature did not go out in one great hope for immortality. I never stood beside the casket containing a loved one that I did not remember that the great, beneficent life of nature holds all life in her keeping, and I believed that somewhere and sometime those beautiful thoughts and images would be conserved, but had no knowledge of the life beyond death. I had no evidence that appealed to me, as many of you have. There were my affections—my intuitions, if you please—that led me through the divine gifts of the imagination and poetry to dream of a future life. There was the intellect, however, and it was trained in such a school of logic and evidence that nothing could be



The late Robert G. Ingersoll.

accepted which was not passed through that particular training school, and that part of me never had the proofs which Spiritualists claimed to have.

That is why I am here. That is why the first moment it is possible I come to declare my error. I have not found that I was mistaken in my estimate of what was not true, because I have found that the future life was not guarded by wardens upon either side who were waiting to conduct me either to Hades or Heaven. I have not found a yawning abyss waiting to receive and devour me with its everlasting flame in the midst of torturing devils.

I have not found a far-off heaven with walls and gates of precious stones; with an alabaster throne upon which a personal God is set, whose angels forever sing his praise and play upon harps of gold. I have not found any condemnation from any angel or spirit with whom I have come in contact since the cessation of my mortal breath. But I have found, oh, joy ineffable!

such a light as comes to the mariner when out upon the storm-tossed sea he has battled with the elements and has almost been engulfed by the waves—no star shining above to guide him; when the polar light refuses to shed its radiance across his pathway, and then in the gray dawn of the morning, over the mysterious, beckoning, storm-tossed waves a ray of light is seen—at first through the long, gray, trailing mist of gloom, then one by one piercing shafts of light rise toward the zenith, and at last the world is thrilled and the waters are pervaded with the sense of approaching day; and then from the great, throbbing bosom of the sea; from the storm-crested waves; from the billows which seem to blend the earth and sky, at last the chariot of the day is seen, and Phoebus, the mighty God of light, rises in triumph, above the waves, and the world rejoices that it is day.

Suddenly, in the midst of the great solemn, silence of death; in the midst of the whirling thoughts that went surging through the brain into a shadowy something unknown; in the midst of the pulsing tides of affection that sought to reach the loved ones who were left behind; in the midst of this which shut off the mortal breath, came the surpassing glory of spirit-life. This sun of splendor rose suddenly, clear and cloudless. There was nothing that could mar its beauty or its perfection, and sweet strains of music, such as those that Apollo might have given on his harp of light among the stars, floated toward my consciousness and seemed to upbear me from the mortal thought.

Wonderful thoughts came pulsing like argosies of light freighted with dreams of prophecy and hopes of immortality, and these bore the images of loved ones whom I had known in childhood; those who had gone into the white silence of death, and from whom I had heard no more. They came toward me, not as strangers, but as those who were aware of my coming and hastened to welcome me.

We did not pass through space; we traveled to no distant land; we did not enter any sphere that I am aware of, but remained right there in the wonderful awakening of all our attributes and powers. Instead of fading when the senses faded, it seemed to me that every pulse was quickened: every nerve was performing a thousandfold more duty. I could hear the voices of the loved ones saying softly and tremulously: "Is he really dead?" I could also hear their hearts beat and felt the throbbing of their minds as, with intense eagerness, they asked the man of medicine if he could cure me.

Ah! but I could hear more plainly the music of the bending spheres;

that sound of beloved ones calling me to this wonderful realm, and those whom I had loved, in restored youth, welcoming me to the spirit realm.

Was it a dream? Could this be another phantasy of the brain? Was it possible that my indisposition had taken on such shape and form. Was I really not out of my body, but imagining all this? Sometimes it would flash upon me: this is not music I hear; these are not my friends who have died that appear before me, but only the memory of them. But as soon as this thought would come to me, there would be the body prepared or being prepared for the sepulcher; and there those spirits pointing me to that form and saying: "No, you will no longer rehabilitate yourself with that form; you will no longer pervade that brain; you are alive in the realm of spirit."

Then, oh! such vast areas as seemed to sweep before my vision. The sun-kissed rainbow that crowned the universe seemed throbbing and pulsing with light, and thoughts greater than I had dared to think in that house of clay, came teeming through my mind with the realization that I was no longer an inhabitant of the dust, but an immortal human spirit.

Have you ever been in the confines of a closed room, or in the mines in the depths of the earth, scarcely able to breathe from an atmosphere so close and damp? If you have, you know what it is when you set your feet upon the broad, green earth, and can breathe the air of heaven and see the mountains beyond, and all the bright verdure, and know that you are free. Not one-thousandth part of this freedom was ever felt by me before!—not one-millionth part of this great joy! I seemed to be let loose from the fetters of the dust; seemed to let something fall that was a clod, and entered the realm that was my native element.

Have you ever let a bird free from the cage where it was reluctant to sing its song, and then heard it warble in its native air? Have you set free a soul that was in sorrow or in bondage in the earth-life, weighted down with human cares and, perhaps, with poverty and want? Then you know something of the great tide of freedom that swept in and through my consciousness.

It seemed to me that the chain of thought was limitless; it seemed to me that retrospect and prophecy were one; it seemed to me that all the things seen or done by me were before my consciousness, and each unworthy act burned into my soul with a bitter pang; and much that I had done was brought to my consciousness with added joy, for there were those who seemed to think I had done them good. Whomsoever had been helped by me in any way came toward me with added love, and upon whomsoever there had been bestowed a benefaction, even with my feeble earth-hands and brain, that benefaction seemed doubled a thousandfold. Everything that bordered upon selfishness; everything in human life whatsoever that I had thought or done came before me as a part and portion of my spiritual inheritance; came before me like children saying: "I am yours; you have thought me; you have acted me;" and if it is not worthy, it proves a shadow and a barrier to my further joy in this realm of spirit.

So I find myself here upon the threshold of immortal life; not with any great spiritual posses-

sions, for I had none; not with much understanding of the life that opens up before me, for I did not have it. But I find that the dreams that I dreamed, even from early youth and manhood, and the great tides of hope that have uplifted me, even in the hour of contact with mortal death, are realities, and this the fulfillment of that hope in the reunion of beloved friends, and the fulfillment of that aspiration and dream in the great realm upon which I have entered.

I cannot tell you, as other spirits can, of added experiences in the spirit state. They must come to me. I must wait until the last sorrow has been hushed; until the tears over the casket are dried; must wait until I can take up the great inheritance of spirit-life worthily and understand its true value and meaning.

But friends, I realize at this moment; in this the first hours of my spiritual existence, that I am not separated from my kind because of death, and hasten to remove any barrier that a word or thought of mine may have placed upon the mind of any of you concerning that future life.

I retract no word ever spoken by me concerning the degrading nature of theological fear; retract no word ever spoken by me against that fear which enthalls mankind and refuses to let him go free in the realm of thought and active human life. But the difference between the theological heaven and hades, and this realm into which I have now entered, is the difference between darkness and light; between death and life; between annihilation and existence forever.

I still say, as often in human life, that between the hades of orthodox theology and the limited heaven into which only a privileged few could enter, give me hades, for my friends would be there. But we are not there; we are neither in hades nor the burning pit, nor are we in the heaven that would dwarf our hearts' sensibilities by a selfish immortality based upon the foundation of perishing souls.

We are in the midst of the universe of boundless life; we are in the midst of all the souls in the universe which are related to us; we clasp hands with infinite and eternal possibilities; we approach the great mountains of life, which are spiritual thoughts, and there, sun-kissed and sun-crowned, with the immortal splendor of truth stretching far away before my vision, and ever and anon turning earthward for the consolation of those who are in human life, stretching far away, are these wonderful legions of spiritual consciousness. I see them, rank and file in serried columns, advance—not like the armies of might upon an unsuspecting world, but with messages of peace, joy and love divine.

In my feeble way, at this time and at this hour, I promise you that I will enjoy no heaven; will depart to no far-off realm; will not separate myself from human existence, until I, too, have made people aware that death is not death, but eternal life.

Ancient Spirits in Boston.

GEO. E. LOTHROP, JR.

The question of whether ancient spirits can or do visit mediums, seems to be answered in the case of Boston's artist, Mrs. Addie C. Littlefield, in the affirmative. I knew this wonderfully gifted medium when she first entered her years of devoted and sacrificing

labors for the Cause. She first was controlled by her "guides," then her friends and relatives, then the more developed spirits of such men as Butler, Brooks, Beecher, Prince Henry of England and this grade of progress. At this time, spirits told me she would be controlled by many ancient bible spirits as she developed and was able to do so. I watched the gradual, silent and slow growth, only gained after months of hard, severe work, until lately she has been controlled by Solomon, Joseph, Zachariah, Queen of Sheba, Mozart and others. I asked them "how we could identify them as being the spirits they claim to be?"

They said: "We will prove our identity by our superior works. We will in time, as the medium gains strength and developments, be able to analyze all diseases, pains, conditions of the body, etc., without even touching the person or anything they have worn. We will speak through the medium and then materialize in all our ancient costumes, robes, etc. We will materialize flowers, pictures, oil paintings, portraits, and give messages from the dead in colors, and with exact pictures of the spirits, by merely passing the medium's hands over the sealed papers. We will cure the most chronic diseases by a mere pass of the hands," etc.

I have taken highly-educated and experienced persons to these ancients, who said that no medium's guides had been able to "read for them," but Joseph or Solomon came in and instantly gave the most perfect readings. Especially has fine work been done by Joseph, "the friend of one of the King Pharaohs," in the line of diagnosing diseases and hidden pains, sensations and obscure complaints. Old mediums who are controlled by the younger grade of spirits fail to perform this sensational work with severe cases. Only the finest and most valuable mediums are controlled by these highly progressed spirits, and then I believe for only special purposes.

One reason people deny the existence of the "ancients" is because they have not met them and because few mediums are able or willing to live in that atmosphere where it will pay the ancients to come. I have no doubt that all the great bible characters of the past come to many of our grand mediums and both speak, write, materialize and do their marvelous works through them.

Boston, Mass.

Spirit-Control.

J. R. TALLMADGE.

For a half century, I have been an observer of spiritual, or, as it is now called, Psychic Phenomena; without doubt, however, lacking the intellectual scope and scientific accumen possessed by many who have given it attention. In those earlier days, within the circle of our own household, we had immortality as scientifically established as it is being proven to scientists of to-day. In the earlier years of investigation, we had supposed that the controlling mind spoke through the medium as it would; not, only, as it could; but continued discrepancies in statements and what seemed a lapse of memory and diminution of intellectual power of many communicating, to my mind called for farther explanation than at that time had been furnished.

In the Winter of '81, I determined

to solve the mystery—for myself—starting out by asking the question, How do they control? I found the reply in the idea that they controlled through the faculties the same as the medium's own spirit used them, though often with greater will-power pressing them to greater expression quantitatively, but in quality limited to the organization of the brain or avenue for expression of the medium's own spirit. For instance, if of a philosophic turn of mind, it was readily excited to activity on that line; if a business brain, instructions were likely to be accurate; if of the higher qualities, as benevolence, they were made more radiant, and so on through the whole range of mental and spiritual qualities; some having that balance of character that rendered them phenomenal on several lines of expression.

Though the communicating mind be a Shakespeare, or a Demosthenes, or some ancient spirit of renown, they were limited to the development of the would-be control. It would be a rare instance, if at all, where their sweep of intellect or spiritual comprehension could be communicated, though facts of identity were more easily given. If one had heard Paderewski in his marvelous recitals upon a piano of first quality, and should listen to him while striving to express his grand ideal in music through an inferior one, were he out of sight, would contend the performer was not the renowned musician. Exactly in this attitude must we look at what is called spirit control.

Their power in communicating and manifesting is a "derived power" and cannot go beyond the powers, qualities and elements of the avenue selected; so mathematical is this fact that it runs through all grades and classes of spirit manifestations: so-called independent slate-writing and materialization not excepted. Instances where materialized forms with whom a friend converses are unable to express memory, is doubtless because of the imperfect, or ill-adaptation of the elements he has to use in the making of the form as an avenue of expression.

So we are surprised when a thinker like Mr. Dawbarn says: "The invisible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal; but the science exhibited rarely reaches the text-book level, and never equals that of the learned specialist." Of course, what more could be usually expected? Nothing can be wrought out of a thing that is not in the thing; no more can a truth be brought out or expressed through human consciousness that is not within it, either manifesting as an external fact, or contained in some sub-conscious form. The controlling mind can only use the imagery he finds in the mind of his subject.

The great Deific principle is limited to the forms and structures it expresses through. The difficulty, I fancy, in lapse of memory Mr. Dawbarn refers to, is in the limitations of the organism the spirit mind is using, and is no argument necessarily against the identity of the mind purporting to be present. Communications from said-to-be ancient spirits may be of value or may not; I have found it quite as fallible for reasons above referred to. We observe most exact training and years of application are necessary for specialists in their work, and to expect through

mediums information of the highest order of mind with the absence of this painstaking application, is to go counter to human experience. Scientists are proving immortality; but let the investigators go into scientific questioning with Mrs. Piper and they most likely will find chaff.

At best and under the most favorable circumstances, the body is an impediment to the best expression of the soul, and therefore all the most valuable attainments in the understanding of spiritual things have come after preparation by fasting, concentration and contemplation. Doubtless, there are instances where a spirit attempts to simulate some great man; even though the renowned mind be in attendance and able to make active a sufficient portion of the brain of the medium to identify himself and some smattering of the ideas he holds in volume; the limitation he encounters in not having a trained mind to manipulate is far from a conclusive argument that the identity is not established.

Mr. Dawbarn says: "Almost everything claimed for the spirit of the dead can apparently, with just as much propriety, be claimed for the spirit of the living mortal. One heals in the name of Spiritualism; another healer denies spirit return and is quite as successful. The prophet one test-giver may be only a psychometrist, while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering in every mortal." Surely, these qualities must inhere or how could the spirit use them? My own (limited) experience many years ago I think is complimented by others. I possessed the power to heal, but it was greatly augmented when a superior force came upon me. One must have the qualities first.

Mr. Dawbarn concludes we get but a grain of wheat to the bushel of chaff. Let us concede this still, this grain of wheat-identity—that proves continuity of life is a valuable kernel. Scientists plant it in their minds and it grows and bears abundant harvest as a fact from which to investigate the science of life. Being of a skeptical class of mind, I found it a valuable fact. Experiences in the investigation of mediumship follow in the same line of patient research that characterize discoveries by scientists. Edison has discarded loads of chaff for every truth he has discovered and put into practical utility.

We have but few prima-donnas, while many sing. We have but few scientists, while many have some scientific knowledge. We have correspondingly few good psychics, while many are mediumistic. Thus it should not be discouraging if the one precious grain-proof of immortality is found, though much that purports to be valuable follows our experience on other lines, and, as on other lines, is discarded. Irrelevant testimony is discarded in a court of justice, but the few facts decides the fate of the prisoner.

What is called control is external and is very fallible, while vision is almost infallible. We have observed persons possessing psychic powers, in the earlier phases of use that rendered them what we term mediums, who wisely took up some line of study, or application, and they have usually been markedly successful; the training of the mind enlarged the avenue for more accurate thought.

Much more that should be included in discussing this subject must be omitted in a 'boiled down communication.

MOTHER.

Gentle mother, thou art near us;
Help us live like thee each day.
When our toil seems long and endless,
Come to cheer us on our way.

May thy face shine brightly o'er us,
Bringing back each memory dear,
Of the hours thy love has guided
Us through paths once dark and drear.

Holy angels guard and guide thee,
As thou didst thy children here:
God shall draw thee closer to him,
And he'll keep thee ever near.

Nearer, nearer, he shall draw thee,
Till thy soul is filled with his;
Sending forth his loving kindness,
Filling us with heavenly bliss.

We will live as God would have us,
Daily watching all our needs:
Like the rose in early Springtime,
Unfold our lives with better deeds.

When at last life here is ended,
Wilt thou meet us on the shore?
Guide us to our home in heaven,
To live with God for evermore.
Greenwood, Mass. ELLEN H. TONY.

Caught in his own Trap.

HERMAN SNOW.

In the early days of Spiritualism, at Greenfield, Mass., some rather humorous manifestations were witnessed by me. Prof. S. B. Britton was there to give a course of lectures, and with him had come D. D. Home (then a young man and but little known as a medium, but afterwards of world-wide fame in this respect.) It was my first meeting with him, and we took adjoining seats at the lecture. And here the spirit raps were so loud and lively that they were actually an annoyance during much of the lecture—especially at times of enthusiastic zeal on the part of the speaker. Home was almost indignant, and uttered these loud-whispered words: "I wish they would stop; I want to hear the lecture."

During their stay of several days, both the lecturer and the medium were the guests of one of the leading Spiritualists of the place, at whose house things were kept lively and interesting by the spirits, especially at meal-times, when the table was often made to assume uncertain and seemingly dangerous positions, but with no injury to things on and around it.

But the specially amusing incident of the occasion took place at one of the private seances, which was made up mostly of leading editors, doctors and lawyers of the town. The table around which the company were placed was large and heavy, but it soon began to manifest quite a lively disposition, shaking and trembling in all directions. But suddenly there was a pause and the signal given for a calling of the alphabet. These were the words spelled out: "We can move the table without your help." Then the medium indignantly demands that means be taken to find out who it was who had been trying to impose a trick upon the circle. So he directs that each one be made to ask the question: "Was it I?" this to pass regularly around the circle. All was quiet till a certain shrewd-looking lawyer was reached, when the table gave a quick affirmative response and the company were convulsed with laughter, and the detected lawyer showed signs of a somewhat diminished self-esteem. Even the table itself, by significant movements, showed signs of a sympathy with the fun.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

The Chicago Convention.

TO THE EDITOR:

Many Spiritualists are anxious to attend this important meeting and participate in its deliberations. This should be the desire of all Spiritualists in the United States, and we trust that thousands of them will manifest their interest in Spiritualism by thronging to the Convention hall in Chicago. The question at once arises, Who are the members of the National Association? and who are qualified to take part in the Convention proceedings? The National Spiritualists' Association has no individual memberships; its primary units consist of local and State Spiritualist societies, children's lyceums, charitable associations, etc., that are chartered by and with it. Each society belonging to the N. S. A. is entitled to one delegate on behalf of its charter, and an additional delegate for each 100 members or major fraction thereof, in good standing, who are connected with it. A society with 10, 20 or 30 members is entitled to but one delegate, while a society with 51 to 150 members has two delegates.

In order to have direct representation at the Convention, it will be necessary for the Spiritualists, and all others who work with them, to organize working societies having definite aims and purposes, equipped with a business-like constitution and code of by-laws, and composed of at least 7 members.

All societies are expected to do something for the Cause in their respective communities, through public lectures and social greetings from house to house during the year. In some cases, 8 or 10 persons have formed a reading club, elected one of their number as reader, and enjoyed the contents of the Spiritualist papers in that commendable way. They took pride in keeping up the dues of their societies to the N. S. A. in order that they might help the Cause at large and have a voice in the annual convention of the National society. Each society connected with the N. S. A. is required to pay 25 cents per capita upon all members in good standing to the National body, and is also expected to take up one collection per annum as a special offering.

There should be active spiritualistic societies in all cities and towns where 10 or 12 Spiritualists reside. Such could and would be sustained if each individual Spiritualist would do his part, and thereby induce the outside public to lend a hand in the same good work. The Cause of Spiritualism has little use for mushroom societies that center around the personality of some one medium or speaker; such bodies have only an ephemeral existence, and pass away, leaving the movement in a much worse condition than it was before. When men and women feel the vitalizing power of their Spiritualism, they will seek by every possible means to make its influence felt in the communities where they reside. Spiritualism is either a momentous fact in nature, or a most stupendous humbug. If it were to be judged by the interest taken in it by some of its so-called followers, it would not be strange to find it everywhere adjudged a humbug. When Spiritualists really believe in Spiritualism, they will associate themselves together in organized bodies, to bring about needed social, industrial and religious reforms through the mediumship of that vital force sent anew to mankind by the angels only 52 years ago. They can never make Spiritualism the power for good it should be in the land until they heartily support their local, State and National Associations. Organize yourselves, O Spiritualists of America, and become a potent factor in the creation of a nobler civilization!

HARRISON D. BARRETT, Pres. N. S. A.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

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The Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.

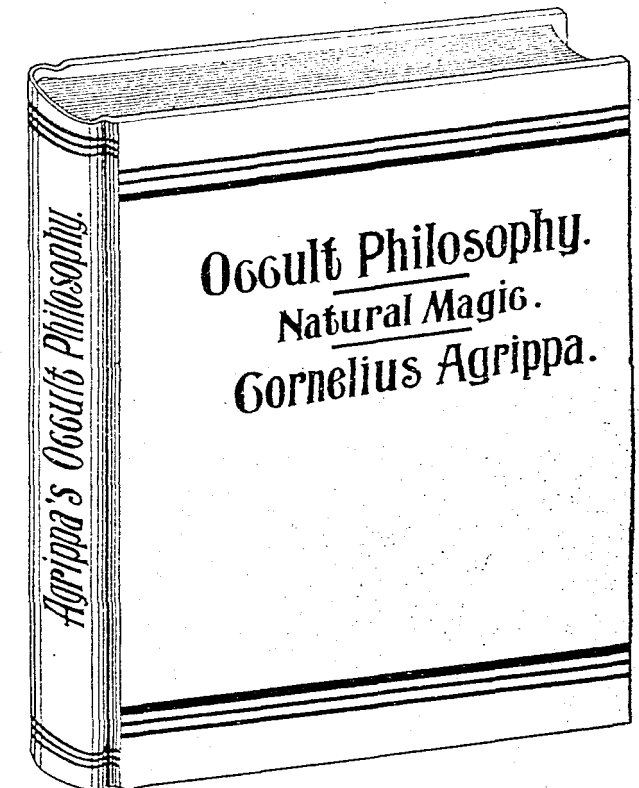
Price, in cloth, \$2; paper covers, \$1.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCT. 12, 1899.

Hypnotized.—T. T. Armstrong, editor of the Butte (Neb.) Gazette, put his wife into a hypnotic sleep while she was on a train, 200 miles removed from him. He left her at O'Neill and told her that at 2 o'clock he would put her to sleep. At the appointed time, Mrs. Armstrong fell into a deep sleep, from which she could not be aroused for fifteen minutes, when she awoke of her own accord. Mr. Armstrong has hypnotized his wife on several occasions.

The Twentieth Century so long talked about and expected to begin on the first day of next January, will have to be postponed a year. 1900 simply winds up the second thousand years of the Christian era, and therefore the twentieth century cannot commence until it is complete. The Twentieth will therefore commence on January 1, 1901.

Moses Hull's new address is 72 York St., Buffalo, N. Y. He has been re-engaged for the coming year as lecturer for the Society of Spiritualists there.

Deep Breathing.—Quite a number of inquiries have been received about the book mentioned by Mrs. Underwood last Summer, entitled "Internal Respiration, or Plenary Gift of the Holy Spirit." Our inquiry about it, sent to Mrs. Underwood, was lost in the mail. Upon a second inquiry being sent, we have the following reply:

"I have never seen the book, and do not know where it is published. Perhaps some of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may know where it is published, and, if so, could give the information in the JOURNAL."

If any of our readers know where the book is published, or where it can be found, we shall be pleased to give the information in the JOURNAL, as soon as we hear from anyone who can give it.

The Hope of Immortality.

The Rev. Wm. Rader, pastor of the Third Congregational Church of this city, and a member of the more liberal School of Theologians, when asked for his conclusions on the great question of *Immortality*, stated that it was a subject to which he had devoted considerable thought, and in discussing the matter in the *San Francisco Bulletin*, he makes this assertion: "The most significant point relates to the origin of mind, as affecting the whole problem of immortality." He then quite liberally discussed the whole subject in these words:

The soul does not depend upon the brain. It does not remain within its narrow cell. The soul, or, more properly, the spirit, laughs, cries, travels abroad, leaps out into the world, and becomes a creative energy. Mind, which broadly comprehends both soul and spirit, is no more brain than the electric current is the mute wire, or the thought in the lead type, or the melody in the violin.

These are the mediums of transmission. Nobody knows just how the mind gets into the man. Nobody knows whether it comes by inheritance, creation, or evolution. It is a mystery. Nobody knows just what becomes of the soul when the body dies. We believe death to be development, enlargement, and the opening of the gates of the higher life.

There are many things about the problem of human destiny we cannot understand. Sometimes we stand in the midst of these mysteries puzzled and appalled.

I look upon immortality as a necessary hope. I hold that immortality is a necessary sequence of evolution. It is the hope of the world's great heart, the philosophy of optimism.

Yes; it is "the hope of the world's great heart." If the race is not to become immortal: if individuality is to be swallowed up in a God; if we lose our memory of earth and its scenes upon passing to the other shore—then is it but annihilation and disappointment.

If we do not remember our earthly life; if we do not recognize our friends and co-laborers "over there"—those by the side of whom we have struggled in our earthly career—then it matters not what future there may be for mankind. It would be, practically, oblivion, anyway. Hence, the great importance of the subject. To know over there as we are known here; to enjoy fellowship and sweet communion with our former friends and associates, and progress to higher climes, is the acme of human ambition and hopefulness! Without such experiences, mere life would not be worth having.

Admiral Dewey was on Tuesday, Oct. 3, presented with a jeweled sword and belt, provided by Congress, at a cost of \$10,000. The grouping on that celebrated occasion, at the Capitol in Washington, D. C., was extremely significant—the 3 highest dignitaries in State, Navy and the Catholic church occupying the raised platform,

where the presentation was made by the President, after an eloquent speech by the Secretary of the Navy, in the presence of a large concourse of people. These were Mr. McKinley, President of the United States; Mr. Dewey, Admiral of the Navy, and Mr. Gibbons, Cardinal of the Catholic church. Whether this had any reference to the much-coveted union of Church and State and Catholic supremacy, remains to be seen. Any attempt to force a State Religion on this country should be resisted to the utmost. To thus let the enemies of liberty and toleration obtain by diplomacy, what our forefathers shed their blood to prevent, would show that their sons were unworthy of their great sires. We hope that such things may never be realized. But we must remember that "Eternal vigilance is the price of liberty."

Predicted his Death.—Dr. L. A. Broughton, president of the Astrological Society of America, died on Sept. 22. He cast his horoscope many years ago and predicted that the critical periods of his life were Sept. 15, 16 and 21, 1899. He predicted his death would occur on Sept. 22. If this is not a demonstration that Astrology is a science, what can be such?

Dr. Broughton was born at 10 a.m. April 20, 1828, in Leeds, Yorkshire, England. He came from a family of astrologers and early began the study of Astrology.

In 1859 he settled in Philadelphia, where he studied medicine. In 1863 he went to New York, where he began the practice of medicine.

Dr. Broughton has made many successful predictions. On his advice, his eldest son did not marry, as his father had predicted the exact time of his death in 1885. Mrs. Broughton also died, as predicted, in 1891. He wrote a book on Astrology, which is one of the best that has yet been published. It can be obtained at this office for \$1.75; postage 15 cents extra.

President Barrett's Address

In his Annual Report to the National Convention, President Barrett reviews the whole field in a very able manner, and recommends societies to reorganize for effective work; to cease simply to *live*, but to be aggressive and strong. This, he maintains, can be done by doing business upon proper methods, regularly collecting dues per month from all members, so as to have sufficient funds for effective work in all lines. He says: "The idea that speakers and mediums must pay their own salary, hall rent, music, advertising and car-fare, is a very quintessence of selfishness." This is right. Organization is the only hope for permanent existence.

Speakers, too, must be settled for a length of time, and cease to run over the country without system or method; in that way, they can accomplish effective and per-

manent work. He recommends that the phenomena and the philosophy be not presented at the same meetings on Sundays, always giving separate time for the presentation of each.

Under the heading of "The legal status of Spiritualism," he says that in some States, the courts have held that Spiritualism is not a religion, hence its followers have no rights as religious bodies under the law. In Massachusetts, property was devised for the propagation of the spiritual religion. This has been contested in the courts, and still is undecided; the claim being made that Spiritualism is not a religion. Its followers should prove to the contrary, for it is both a science and a religion. To this end, let it adopt a Declaration of Principles which shall be comprehensive and definite.

In looking over the whole field, he arrives at the following conclusion: Never before in the history of America has there been so much interest manifested in psychism as during the past twelve months. Press, pulpit and science have unitedly considered the questions pertaining to psychical research, and have spread broadcast the results, in full, of the investigations made by eminent men and women in all sections of the nation. The secular press has devoted no little space to the work of Prof. Hyslop of Columbia University, while the results of the labors of Profs. James and Hodgson and Dr. Gibier have been largely elaborated upon through the same channel. The religious press has also dealt with this important question and has thereby given psychic science the recognition its importance demands.

In religious circles also there has been much interest manifested in the same great subject by the most scholarly pulpites in America. Psychic facts have been so forcibly presented to them that they have felt constrained to speak concerning their import, and their words have had no uncertain sound. Charges of heresy have been numerous, and some of the most eloquent clergymen in America have been called upon to stand trial because of their fearless proclamations of the truth as they perceived it. Methodist, Episcopalian, Presbyterian and even Swedenborgian ministers have been placed under the ban of their respective churches for giving utterance to sentiments at variance with the ancient doctrines of the church as an institution. Rev. Dr. B. F. Austin was expelled from the Methodist church because of his frank admission of his knowledge of spirit return. Rev. Dr. Workman, of the same church, must sooner or later stand trial for the same offense. These and other instances prove that progressive clergymen have heeded the revelations of psychical science and have followed the leadership of Truth from ecclesiastical darkness to realms of spiritual light.

There has also been a radical change in public sentiment on the part of the masses with regard to Spiritualism. The work of the distinguished scientists above mentioned, coupled with that of many able clergymen, have had a most salutary effect in this direction. The Easter sermon of Rev. Minot J. Savage of New York, on Spiritualism, that of Rev. B. Fay Mills of Boston, on Immortality, and those of Revs. Heber Newton and Lyman Abbott of New York, on the same subject, have had much to do with the creation of a deeper interest in Spiritualism, and with its

being accorded a more respectful hearing on the part of the press and people. These several sermons, supplemented by the positive affirmations of men of science, have made Spiritualism a popular topic of conversation in all society circles.

Seance.—The Kent, O., *Bulletin* of Sept. 7 thus reports some manifestations:

A seance was held at the residence of W. J. McMichael on Sept. 19, which 24 of our citizens attended. Mr. D. A. Herrick, of Cleveland, was the medium, and although the room was warm and the circle overcrowded for good conditions, dozens of friends and relatives of those in the audience came and manifested their presence, answering questions and proving their identity by telling instances in earth-life that brought the recollections to the memory of those present. At times, two or more voices were heard at once holding discourse with different ones.

It is Reported that George Jacob Schweinfurth, the former leader of the "Church Triumphant," at Rockford, Ills., has abandoned his old faith with his entire flock, and is now studying Christian Science. He says he fears that the Christian Scientists will not want him, and we do not wonder at that, for his unsavory reputation would be a terrible load to be shouldered by any organization.

Flammarion gives the public press a severe rebuke in the following:

Interviewer: How about the famous comet, whose tail is to destroy the earth?

Flammarion: There will be no comet, any more than there was a letter of mine renouncing psychical researches; but you will find the newspapers announcing one just the same.

The sensational press, however, will keep on doing such diabolical work, just to please a sensation-seeking public. When no real "facts" are at hand, they are made to order to fill the demand.

A Single Fact is of more worth than a folio of argument. Talk is cheap.

Notice to Delegates to the N. S. A. Convention. In passing over two or more roads to the Convention, be sure and procure receipts for full fare paid going over each road, as Tickets will be only issued locally by each company. Station agents have blank forms which they will fill out as receipt for full fare paid—on application. MARY T. LONGLEY, Sec. N. S. A.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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The Reviewer.

MESSAGES FROM THE SPIRITUAL CONGRESS, through the mediumship of James Madison Allen, M. D., 1004 West Chase St., Springfield, Mo. Price, 30 cents. For sale at this office.

This pamphlet contains messages from the spirits on the following topics: Life and its Lessons; Thought—its Evolvement and Transmission; The Universality of Spiritualism; Exit Esculapius; "Where-withal Shall ye be Clothed?" The Spiritual Congress—its Composition, Purposes and Prospects.

"LIFE: My Questionings," is the title of a poem of 7 stanzas, by Mrs. Elizabeth M. F. Denton, Wellesley, Mass. Price, 5 cents.

This poem is printed in pamphlet form, and puts the question, "What is life? Is it old or young?" to 7 intelligences, the last being to "Old Father Time" himself. He replies:

"Life ever was!" And the restless tide, The answer brought o'er Eternity's sea, "Life ever was! Life shall ever be! All forms, all forces are thus unite, And Life, the All, is the Infinite!"

PACKINGTOWN, by A. M. Simons. A study of the Union Stock Yards, Chicago: how the forces of nature are made to yield wonderful results for the labor that is applied, and how the fruit of the labor is stolen under forms of law from the producers. Charles H. Kerr & Co., publishers, 56 Fifth Ave., Chicago. 5 cents.

The *Cassadagan*, published at Cassadaga, N. Y., has changed its form to that of ordinary magazines, which is a great improvement. It is filled with good articles, and is published at 50 cents a year. The first article in the Sept. number is written by Mrs. Elizabeth Lowe Watson, and is quite interesting. The editors are Hon. A. Gaston, Lyman C. Howe, T. G. Neelin.

The *Sunflower*, published at Lily Dale, N. Y., is now issued twice a month (instead of monthly) at 50 cents a year, its editor being Mr. W. H. Bach. We notice in a late issue, there is a familiar face portrayed, that of Dr. N. F. Ravlin. He is well known all over the country as an eloquent speaker and Occult teacher.

PHRENOLOGY; Its Use in Business Life, by J. A. Fowler, is the subject of Human Nature Library, No. 38. Published by Fowler & Wells, 27 E. 21st St., N. Y.; 10c. For sale at this office. It contains much common sense about business adaptation.

The editor of the *American Monthly Review of Reviews* (October) analyzes the South African situation, comments on the Dreyfus trial, reviews the work of the Chicago conference on trusts, and discusses Mr. Bryan's position on the silver question and the general political issues in the State campaigns now in progress.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Liberal Congress of Religion held its sixth session in Boston, Mass., last week.

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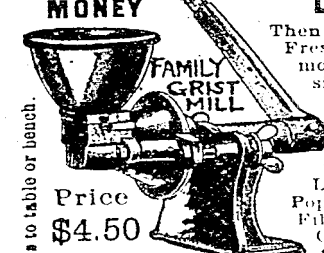
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THE PASSING OF SUMMER.

WILLIAM J. WEIDEMAN.

No more the Summer winds sigh through the trees,
To shake the leaves with music soft and low.
They're gone! They're fled! 'Twas only but a scene
To recall as the past of long ago.

* * * * *
The leaves of Autumn now are falling fast
In russet showers upon the damp, cold earth!
They flutter down upon the withered grass
From the branches overhead that gave them birth.

The stately trees have lost their verdant sheen;
No more their spreading boughs will scent the breeze.
The birds of song have fled to Summer lands;
The nightingale sings no more in the trees.

The bright green meadows are deserted now;
The buttercups and daisies passed away.
No more the sunlight of bright Summer morns
Will wake them from their dreams at dawn of day.

The sun sinks dying in the far-off west,
Behind the heavy clouds with golden rays!
The night comes sooner o'er the hills and dales
And draws a shade o'er darkening Autumn days.

The wind-anthem sighs through the leafless trees
In sorrow for the blossoms dead and gone;
The moon looks down with cold and silvery light
The woods and vales are filled no more with song.

The happy scenes of Summer time are o'er;
The blending landscapes of a Summer's day,
It's come; it's passed; in memory but a dream,
That lives to-day, to-morrow fades away.

* * * * *
No more the Summer winds sigh through the trees,
To shake the leaves with music soft and low.
They're gone! They're fled! 'Twas only but a scene
To recall as the past of long ago.



The Editor is not responsible for the opinions of correspondents.

Permanent Camp-Meeting.

TO THE EDITOR:

At the close of a most successful camp-meeting, the Southern California Spiritualists met (as stated by Mr. Humphrey in calling the meeting) in response to a general desire to make the camp-meeting a permanent feature of Spiritualism in Southern California. Prof. W. C. Bowman was called to the chair, and a committee consisting of Mrs. Nettie Howell, Mrs. Olive Shepard, J. D. Griffith, John G. Briggs, I. W. Williams and E. A. Humphrey was appointed to take preliminary steps looking to this object, and to report at an adjourned meeting to be held at the rooms of Mrs. Nettie Howell, 129 West Fifth St., Los Angeles, on Tuesday, Nov. 7, at 7:30 p.m., to which meeting all Spiritualists are cordially invited. JAMES BOYD, Sec. pro tem.

Thoughts.—The thoughts we have cultivated, will color, in our minds, everything we have to do with. If the thoughts are erroneous, they will distort the most sublime truths. The atmosphere that emanates from our habitual thoughts is a more solid structure around us than the house we live in. It is like the snail's shell—we carry it with us wherever we go. If we have attracted to us evil companions—either from this or the spirit-world—it is because our spiritual atmosphere attracts, and is congenial to them.—*L. A. Mallory.*

It is Frequently Stated that women do not have equal opportunity that men have for earning money. We notice in the magazines, however, that the manufacturers of Sorosis offer prizes of \$500 and \$250, for the best stories written by ladies about their new shoes. This seems like a good opportunity for earning money by lady story writers.

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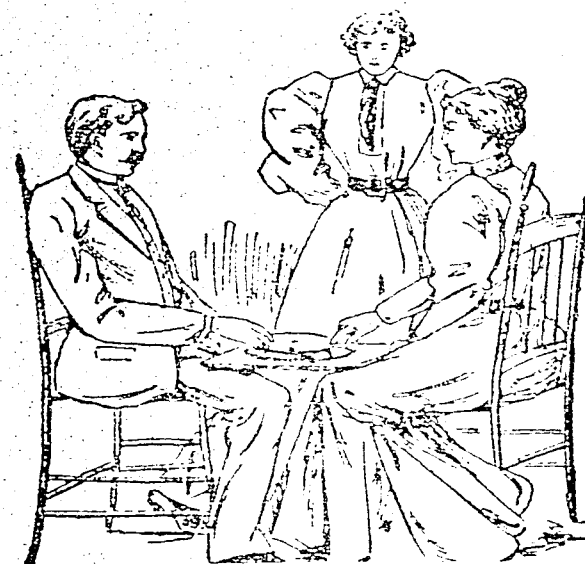
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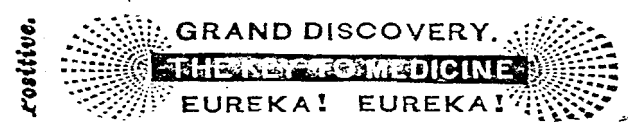
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Local News Summary.

Edited by M. S. NORTON.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Announcement.—Notices for future meetings, removals, eulogies and movements of lecturers and mediums are advertisements, and should be paid for just as readily as when inserted in the daily papers. Space in the JOURNAL is worth as much, or more, as in any daily paper, and we shall hereafter charge one cent a word for all advertising matter in these columns, not inserted in the Directory or other advertising departments. To charge some for advertising and not charge others is an injustice, and hence we have decided in future to alike charge all who use our columns. This notice is therefore given and will be in full force from and after this issue of the JOURNAL. Those who send notices by letter can easily count the words and enclose postage stamps for the amount. Of course, we reserve the right to refuse all objectionable matter, as usual.

Progressive Spiritualists.—The usual song service at 7:30 began the Sunday night exercises of this society in Occidental Hall. After the usual announcements by Pres. Rider, Mrs. R. Shepard Lillie delivered one of her inspirational lectures, taking for her subject "Our Guiding Star." These lectures are eloquent and instructive, and voice the advanced thought of our day along spiritual lines. Mr. J. T. Lillie, being indisposed, was not present to lead the singing as usual.

The Usual Harmony and interesting speeches, interspersed with tests by Mrs. Seip and Mrs. Stoddard, filled in the time of two hours at Mrs. Logan's meeting, between 2 and 4 o'clock, in Occidental Hall, 305 Larkin St. P. Brodtkorb made a vigorous talk. Music by Widow Taylor, who has so many times played and sung under the profoundest inspiration; also music by Mr. McNorton and Mrs. Sadie Cook, all conspired to lift the soul up higher. So in parting they seem to feel that they had something sweet to take home with them.

Oakland.—Capt. H. H. Brown gave an address to a fine audience upon the "Law of Suggestion," at Fraternal Hall, Oakland, Cal. He was invited to be there next Sunday, but is engaged at San Jose. His experiments in Telepathy and Psychometry, given to illustrate his lecture, were very good and pleased the audience. He will begin some Lessons on Soul Culture at 521 13th St. at 2 and 8 p.m. Friday next.

California's Contribution to the support of the National Association has been forwarded and is much larger than last year. We are growing.

Election.—The First Spiritual Ladies' Aid Society held its regular business meeting on Wednesday, Oct. 4, to elect officers for the ensuing term. The following were then duly elected: Mrs. B. F. Small, Pres.; Mrs. W. E. Nevill, Vice-Pres.; Mrs. Lillie Jolly, Sec.; Mrs. Sadie Cook, Treas.; Mrs. D. N. Place, Mrs. L. H. Blake, Mrs. N. E. Wadsworth, Mrs. Ed. Briggs, Mrs. T. Johnson, Directors.

Hermetic Brotherhood.—The open meeting of this order on Tuesday evening, 3d inst., commenced with silent meditation, the subject being "God and I are One." After the usual musical contributions, Mrs. Frances Rogers read a paper upon "the Astral Planes." The questions were interesting and the meeting instructive. This will be the last meeting at 856 Hayes St. The next open meeting will be held at 509 Van Ness Ave., on a date to be announced in future. Dr. Phelan of Chicago, editor of the *Hermetist*, and head of the order in America, will be present and deliver a series of lectures.

Prof. Fred Evans has returned to New York from his 3 months' vacation in California. His address is 103 West 42nd St., New York. He intended to have spent 2 weeks in San Francisco, but for some reason was unable to do so.

Mrs. Eberhardt's Meetings on Wednesday afternoon and Sunday evening, in her cosy hall on 22nd and Bartlett Sts., are very interesting and instructive. From this source, we look for only honest, intelligent communications, and are never disappointed.

Mission Lyceum Anniversary will be held in Mission Opera Hall, on Wednesday evening, Oct. 25, instead of the 23d, as previously announced. This will be the Lyceum event of the season, and you might as well begin to make preparations to attend, and help "push the chariot along."

Mrs. M. A. Reed, from Boston, Mass., has located in San Francisco, at 1310 Pine St. She is a palmist, healer, psychometrist and teacher in Occult lines.

At Mrs. Briggs' Meeting, last Wednesday evening at 117 Larkin St., Capt. H. H. Brown gave an interesting lecture. Mrs. M. A. Reed gave readings, psychometrically, and Mrs. Jennie Robinson gave tests. All were much pleased with the exercises.

Election.—The Independent Free Thought Bible Spiritual Society elected the following officers on Sept. 10, 1899: Pres., Dr. C. H. Rines; Vice-Presidents, Mrs. E. Seeley, Mr. E. J. Fischer, Mrs. W. B. Gillingham; Sec., Miss F. G. Maxwell; Treas., Mrs. M. M. Maxwell; Librarian, Mr. W. C. R. Smith; Ushers, Mr. J. C. Hansen, Mr. S. M. Davison; Missionaries, Mrs. K. Huessman, Mrs. C. J. Meyers. After congratulations, the meeting adjourned.

Miss F. G. MAXWELL, Sec.

Transition.—After a lingering illness since last March, on Saturday at 10 a.m., Mrs. Mary A. Phelps, wife of Mr. W. T. Phelps, passed peacefully to the Beyond. Funeral was from 405 Powell St., cor. Post St., San Francisco, on Monday at 1:30 p.m., to Laurel Hill Cemetery. Bro. Phelps and his wife were good Spiritualists, and were married 30 years ago in New Hampshire and came to California together several years ago. There is now another tie between the two worlds.

Edward K. Earle held a spiritual meeting in Scottish Hall on last Sunday evening, and a large audience greeted his return to the public platform. Mr. Earle is one of the most popular platform mediums before the public to-day, but makes a specialty of independent slate-writing in private.

Mrs. Meyer's Meeting at 335 McAllister St. was well attended last Sunday evening. This is a strictly test meeting and is enjoyed by those seeking direct communication with the spirit-world.

Mrs. Melissa Miller, the old-time medium and speaker, accompanied by her daughter, has returned from the East and is located temporarily at 218 Eddy St. She will speak at 117 Larkin St. next Sunday evening.

Life's Problems would not be so hard to solve, if you would read "Lessons on the Philosophy of Life," by Lucie G. Beckham. You can get it at this office.

Universal Spiritual Association.—"Responsibility" was the word upon which the discussion turned last Sunday afternoon, at 20 Eddy St. Atlas is supposed to have carried the world upon his shoulders, and his tribe has increased until their name is legion. The "new thought" says: "Man, know thyself; presume not God to scan; the proper study of mankind is man."

AN IMPORTANT

ANNOUNCEMENT.

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SPECIAL NOTICE.

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Henry Harrison Brown gave an address at his parlors, 521 Turk St., Sunday evening upon the lines of Ella Wheeler Wilcox:

"Laugh and the world laughs with you;
Weep and you weep alone."

His audiences are growing in interest and he is demonstrating that there is a place for him in this city. Mrs. M. A. Reed of Boston, Metaphysical Teacher, will speak there next Sunday evening, at 7:30. The meetings are free.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the RELIGIO-PHILOSOPHICAL JOURNAL for one year, post-paid, for \$2.15.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, OCTOBER 19, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 42.

BORDERLAND

A Trip to the Moon.

BY SPIRIT E. V. WILSON,
Through the Mediumship of Lida B. Browne.

Many have inquired how I was able to go to the place designated in "My Trip to Jupiter" narrated in these columns some time ago, and of the power that conveyed me thence. The force propelling me was as great as if I had been shot from a cannon, only with not such a velocity. Nothing was sudden or jarred. I felt the force carrying me along in one steady propulsion, and naturally stopped when the force was withdrawn. Others higher in knowledge and power superintended the trip.

It was quite different in my recent journey to the Moon. I had no message to deliver this time, no people to greet and welcome me. It was simply a tour of investigation. I wanted to go and see for myself what condition it was in, and if spirits could exist in its atmosphere.

This time I only had my own will power to help me along, and although it is a determined one, I made but slow advancement. Right in plain sight, as it was, it took me a long time to accomplish my trip—several hours, as you count time. Usually by just thinking of some place we would like to go, we are there almost immediately; so to me, who was anxious to get there, the time seemed long, indeed.

It seemed like going off into space, quite different from going from one place to another across fields of verdure, running brooks or wide stretches of forest and ocean, but right off into nothing, as it were. The sensation was similar to going up in a balloon. Things below grew diminutive and at last were lost sight of entirely. The glowing orb of night seemed larger as I approached it, and all behind and around me was a blank. I felt lost, indeed, and wondered if I would be able to find my way back to the friends left behind on Earth and its spirit spheres. But I was determined to go on as far as possible, and as long as I kept a certain distance from it I was all right, but I could not descend on it. Some force kept me at a distance.

I could distinctly see the mountain ridges, craters and vast valleys of dead land turned to rock and stone. Could see where there might have been vast oceans in times long past, from the shape of the basins and riffles where once the rivers flowed to the sea. My attention was particularly invited

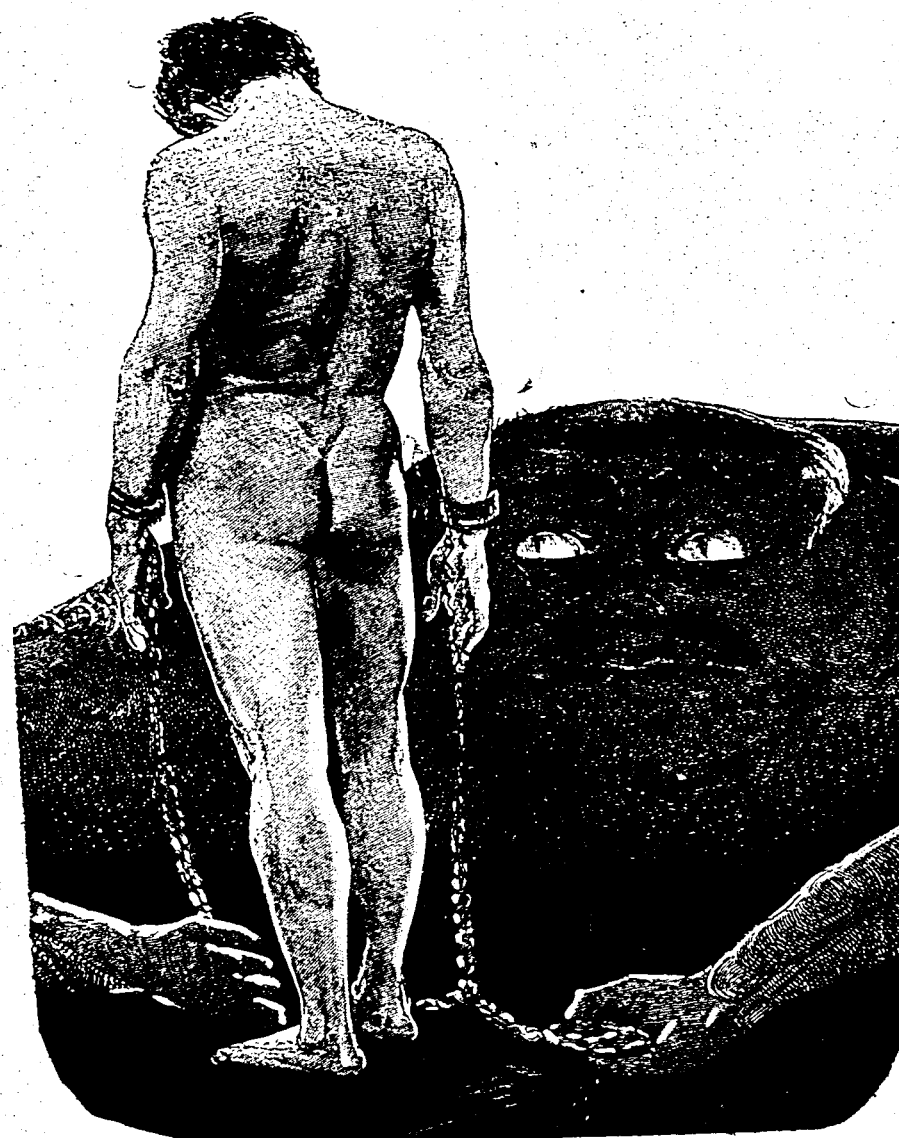
to a spot where once have dwelt the children of men, for there were marks of canals and dams that showed the hand of more than nature in their construction. It was a barren waste, and everything pertaining to it struck me as a sepulchre, where once all might have been bright and fair.

The vast number of volcanoes showed that there must have been life in the center of the huge mass that now is so silent and death-like. Many hundred of thousands of years ago it must have been a living planet teeming with life. Great cataclysms of nature must have caused the interior to send out its gaseous vapor, thus anni-

onward and upward, and we cannot see those from the highest spheres even should they be among us, which is not often, for they could not remain long in our atmosphere any more than you could in the bottom of the sea or on the highest mountains.

After making a general survey, as I wished to, and had satisfied myself on the questions that presented themselves to my mind even when I dwelt in the form, I reversed my current of thoughts. I turned my face toward where I felt must be the Earth, asked for help and guidance from the great center of life, thought with all my concentrated will of my loved ones and

Humanity Chained to Earth by Superstition.



Frontispiece to "The Open Court" for Sept., 1899.

To Humanity, chained to Earth by Superstition, is proclaimed this glorious truth: You are not a slave; You are a Master: You are a miniature Universe. Within you lies the possibilities of Infinitude. You are the Light of the World. Shine!

M. S. N.

hilating all life then existing. Even I, as a spirit, not dependent on as much oxygen as a mortal, could not approach very near the surface of the moon.

Strangest of all, however, I could see no spirit spheres around it. The inhabitants of many thousands of centuries ago must have deserted the old hulk and taken their abode in the spheres of newer worlds, or they may have progressed on and on until they were so etherialized that I could not behold them. For we do lose even our spirit form as we progress

home and began to feel myself moving more rapidly than when I had come. I believe the wishes of those who knew my undertaking, added force to my movements, and as the steel will fly unerringly to the magnet, so I went straight to the spot where my loved ones were, without incident. I arrived as the morning Sun began to light up your heavens with splendor.

I was not at all fatigued, but refreshed by knowing that I had added to my store of knowledge. If I have interested you in its recital I am also very much pleased.

The Unseen and the Seen.

MRS. CHARLES LONG.

This description of an old English home was written by a member of the family that occupied it for many years, a family standing high in English records, for philanthropic work and fine literary ability, and whose good sense and unswerving truthfulness are beyond question.

It was a quaint, rambling place, that old house in the north of London, with its two acres of grounds, enclosed by the dear old brick walls, in whose crumbling mortar many varieties of old-fashioned flowers found a lodgment, and seemed to bloom as sweetly and profusely as the well-tended borders they looked down upon. The premises were long and narrow, and the house, now a semi-detached villa, stood far back behind the May-trees, the holly and the laurel, which grew thick upon its grassy frontage, between the outer wooden and the inner iron gates.

It was little wonder that we children, when home from the seaside for our holidays, revelled in the pleasures it afforded. Clematis and Virginia creeper hung over the protecting iron bars of our third-story bedroom window, from which we looked out upon the long two-story wing below and the stable just beyond, with its loft of many colored pigeons, and the old and shapely flower-pots, which adorned its copings, in which self-planted flowers struggled with one another for possession. From the farther end of the garden, we heard the softened cackling of the poultry, and knew that our guinea pigs and rabbits there ran riot, and that the efts and newts in the little duck pond in the corner awaited our morning visit. The wind rustling through the leaves of the large apple and pear trees, the hum of bees upon the marigolds and lilies, the sweet odor of the wall flowers, and oftentimes the distant chiming of the church bells, all conspired to form a scene to which the mind still reverts with pleasure.

It was once a fine old building, and even now seemed large, though a dividing brick wall ran from basement to roof, making two houses out of the one that formerly existed. This same wall, perhaps, contributed to the oddness of the house, with the unexpected turns in the passages and large cupboards in unlooked-for places. I remember one of these on the second floor, which was some steps down a staircase, which, in times long forgotten, led on into the house, now occupied as a separate villa.

Many steps had trodden through its halls, and many a fine old barrel of ale had been stored in its capa-

cious wine cellars. These were known to be many hundred years old, far older than the building which surmounted them, itself a venerable structure, and interestingly described in the archives of the British Museum.

The estate had been, in centuries gone by, a very large one, and its occupants powerful and despotic. A street not far away, but then a part of the premises, still bears the name of Hanger Lane, in memory of the time when justice, as it then prevailed, was meted out to evil-doers. Nor in later days had the place been free from events of life and death, and the room where Mr. N— had killed himself was well known in our day. Perhaps, then, my parents need not have wondered why the 3 old ladies who occupied the roomy place, at the time we purchased it, should all have shared the same bed-chamber, and possibly the iron gate left locked at night, *did* sometimes clang, as wakeful souls asserted.

We were too young to heed these things, and the holidays were all too short for psychical research, had such been the fashion in those days. But facts are facts, and what then transpired may at some later day find explanation.

I remember, on the second floor, was a room we first used as a spare bed chamber, but later as a study. In the corner of the study there was a small cupboard, upon the shelves of which were kept pieces of Crown, Derby and Worcester china. We had not used it long, before my parents noticed that the door was frequently open, and as no one about the place had any special reason either to open it, or to leave it unclosed, my mother decided to set all doubts at rest, by having the door secured. Her action in so doing may have been influenced by one or two occurrences, out of the ordinary, which had been noted soon after our tenancy commenced. At all events, a carpenter was sent for, and with heavy screws the door was fastened up before the family sat down to tea, which probably took place about 5 in the afternoon. When the study was again visited that evening, the cupboard door was again open.

From the green room on the second floor, so called because of the tint of the wall paper, there led a passage to the head of the stairway. When leaving the green room, which was also used as a spare bedroom, and walking towards the staircase, you passed, upon your left, a door which opened into a cupboard. Immediately upon entering this closet, you descended several steps, this being the head of a stairway which had originally continued into the neighboring residence. The door was not provided with a modern lock, but with a pendant, which would continue swinging after being used. Now, it often happened that anyone sleeping in the study spare bedroom, at the head of the main staircase, would be suddenly awakened by noisy steps proceeding from the green room, along the passage, and passing on down the few steps of the closet stairway.

The sleeper thus aroused and stepping into the passage would invariably find that the brass pendant, on the cupboard door, was swinging, in confirmation of the fact that it had been opened. Yet the stairway led no further, and no one was in the closet. This experience occurred to my father, among others, and few persons are more matter-of-fact than he.

On one occasion, I was sleeping in the green room, as a child, and upon my mother's return from some engagement, when she came to say good-night, I told her of a woman who had passed through the bedroom. Strange to say, she had aroused no fear on my part, and I cannot now recall her appearance.

In a cupboard on the ground floor, which contained cakes and jams, and was consequently always locked, the door of which was partly glass, my brother saw a woman, with her hair hanging down, and in a crouching attitude, looking fixedly at him, as he was going through the passage outside. He was much frightened. Our sisters, who were a good deal older than the boys of our household, read up what they could find, relating to the history of the building, and while by no means superstitious, or, if at all credulous, in no wise afraid of what they could not fathom, had some strange experiences. From their investigations in old archives, and until some solution should appear, they, in speaking among themselves, would style the mysterious visitant as "Broadhurst." He had been, if I am not mistaken, once a tenant here, and had either killed some one or been killed by some one there.

In course of time, in justice to our guests, we refrained from placing the study bedroom at their disposal, unless there were two occupants, and upon occasions when our other rooms were filled, and one of our girl cousins from the country would visit us, one of my sisters would volunteer to share the study bedroom. It so happened that one such night the door had opened several times and my sister had closed it. Again it opened, and my sister closed it with the uttered protest: "I wish you had the manners to close the door after you," which comment had scarcely been expressed, when the door was slammed violently open upon her, hurting her arm. I have this from her own lips.

Perhaps the strangest experience my sister and my cousin met was in this same room, and took place as follows: They had retired; the door was closed. In the center of the room was a marble-topped table. They were awakened by a ringing sound, as of metal striking upon stone, and hastily lighting the candle, they found an old rusty key lying upon the marble table top. The key was large, old-fashioned, and, so far as we could discover, fitted no lock about the premises.

The above is largely my own recollection, partly my mother's corroboration, and has been testified to, before me, by both my sisters, my cousin, my father and my brothers, so far as each one was concerned, as above narrated. Coronado, Cal. V.

Physical Immortality.

BY PAUL TYNER.

As a natural development of the assertion and demonstration of the power of thought to bring into outer manifestation in the supremacy of mind over matter in the healing of disease in any degree, an already large and steadily growing number of mental scientists have arrived at the recognition of the possibility of manifesting this supremacy in the fullest degree. The denial of what have been considered limitations on man's powers

to express himself is fundamental in the New Thought. Whether life and death be considered antagonistic negations one of the other, or polar opposites, that we live at all is indisputable evidence that Life is not subject to Death—that Death is, in fact, subject to Life. If we are to look upon these two forces as opposed and warring since the dawn of manifested life on the planet, we must still admit that Life has gained and is ahead; that it is gaining steadily; and that continued gain must result in complete victory. "The world is more and more." Millions of men have died and are dying every year; more millions live and are enjoying the life more abundant.

Death has not killed Life so far. On the contrary, Life has shown itself victor over and over. In the last hundred years, we have lengthened the average duration of life and reduced the death-rate in civilized countries nearly 30 per cent. Life to-day is gaining on death at a constantly increasing rate. Thanks to the American occupation of Cuba and the late Colonel Waring's skill and devotion, the scourge of yellow fever seems likely to be destroyed. Measures now under consideration by the Powers, by which recent advances in science will be brought into operation in the East, promise effectually to prevent the spread of that Oriental horror, the bubonic plague. Improvements in fire-arms, as in surgery, have already greatly lessened the fatalities of war. Further instances might be cited of the immediate results in lengthened life and lessened deaths growing out of new conditions created by our almost daily advances in scientific invention and discovery. We would only have to continue the rate of increase of the last century to increase the average length of life from 33 years to 66 years. In 200 years more, the average would be 132 years; in 1,000 years it would be 330 years. But should the present rapid rate of increase in advance continue, we may look to see this result achieved within 100 years. When we shall, as a race, have reached the by-no-means-plane of common sense marked by the family that succeeds in keeping all its members alive even up to the present average of 33 years, the average will be raised to over 50 years—for the present low average is largely due to our absence of common sense, common honesty and the lack of social conscience that permits us to let our children be so heedlessly born and bred that the majority of those that come into the world die before reaching the age of 10.

More length of days is in itself not desirable. The "vision splendid" of that "endless life," in the power of which the apostle tells we are born, would be empty, indeed, without the breadth and fullness of life that can only come to man in soul and body with larger and more vivid realization of what life really is, in constantly expanding power and joy of living, in ever increasing beauty and grace of life, in infinitely enlarging appreciation of Faith, Hope and Love as the vitalizing elements in every nerve and fiber of flesh—to be worked out in practicing rather than preaching. After all, is it not plain that "man does not live by bread alone?" The great and grand old men of the century have been sustained in spite of habits as to eating that would cause the hygienist to predict only earth death. A Bismarck defies 80 years while eating, smoking and drinking like a Gargantua.

Cardinal Manning and Pope Leo thrive and work for a decade beyond the "allotted span" on a regimen that to most men would mean starvation. The genius of a Goethe burns brightly at 90. We need to realize that the endless life is not to begin after the death of the body, but that it already is.

"There is no death." This is true in more than the poet's sense for the man that wills to live. Logically, there can be no life that is limited. Either Life or Death is supreme. If Death is supreme, there can be no Life. If Life is supreme, there can be no Death. Death so-called, marks simply individual failures to realize and manifest the truth of Life. Death and all the degrees thereof we call disease, weakness and infirmity are merely individual mistakes. The race, as a whole, keeps on living. What the race can do, the individual can do.

The essence of this thought is not grasped if it is conceived of as threatening a perpetuation of the feeble condition we now term "old age." It would be equally erroneous to regard it as claiming perpetuity of youth in youth's folly and blindness. What it does mean is the realization of that ideal of the ages—a life in which man shall attain to even greater wisdom, goodness and serenity without losing the beauty and strength and spontaneity, the eagerness and the joy of living that are now so foolishly and unnecessarily left behind by the white-haired sage. It means the actualization on earth among men in the flesh, as in heaven among saints and angels, of "Life, and life more abundant," which Jesus declared it his mission to bring to men.—*Mind* for Sept.

Man a Spirit—Here and Now.

ADDRESS OF CAPT. H. H. BROWN
AT THE CALIFORNIA STATE
CONVENTION.

When fifty years ago the Poughkeepsie Seer and the Hydesville Knockings announced to the world that there was a demonstrated future life for man, and that a door of communication was opened between the living and the so-called dead, a most mighty work was done. To convince the rational mind by evidence of a life beyond the grave and of possible communication between mortal and spirits, was to do more than all the past had done. It is the greatest of all the wonderful achievements of this the greatest of centuries.

But this demonstration contained within it, as the bud contains the rose, a mightier fact, one it has taken us years to comprehend, and that fact is merely the application of our philosophy to life; it is a fact that man is now spirit. This is the most stupendous fact man has ever attempted to grasp, and it means more to the race than all the knowledge gathered through all the past. Man is spirit and is living the spiritual life now, the only life he will ever live, the eternal life of the soul, here to-day. As spirit, he possesses all the attributes of divinity. Eternity can only evolve that which he has now in potentiality. These spiritual powers may as well be manifested here and now as to wait for the opportunities, be they few or many, death will bring him.

To-day, if he will, is to him the true vision of the New Jerusalem, and for him is the fulfillment of the seer's dream of the millenium. "The kingdom of heaven" prayed for, is his whenever he will affirm

he is spirit and live as spirit, for this conscious recognition of himself as spirit is all that is needed to bring that kingdom, consciously within himself.

The Christ that was to come a second time is here already in every soul that recognizes and proclaims its own divinity. Each soul should claim, as Jesus did, itself one with the Universal Over-Soul, and in this oneness know itself divine. For to him who proclaims himself spirit and lives as spirit, lives also with spirits and knows no death in this affirmation to him the eternal life has come.

If Modern Spiritualism has seemingly confined itself to the demonstration of the future life to the neglect of this greater fact, let us not complain. It came to a skeptical age and to one fast drifting into materialism, and it had first to cry halt and present the evidence needed of man's spiritual life. It has done this. Of the many factors at work in modern thought no other has done so much to occasion the present spiritual awakening as Modern Spiritualism. One of the most intelligent of liberal ministers said to me over 20 years ago: "If Spiritualism is not true, there is no hope for us, for science will take us all into materialism. I, with thousands of unbelievers, hope it will demonstrate itself to be truth."

I can confidently proclaim it has done this. It has withstood all the persecutions and the tests of 50 years and has triumphed through all its tribulations. Now its work of demonstration for the race is accomplished. Individuals may still question or doubt, but the race belief of immortality has now passed into race knowledge and will never pass away. Just as the belief in evolution carries into the past the old belief in creation, so will his demonstration of life beyond the grave carry with it into oblivion all unbelief in the soul-life. Spiritualism is the race knowledge of the future. In this line its work is done. There is now other work for us to do.

All may, if they will, know the fact of the future life, and may, if they will, commune with the loved and gone before. Those who do not know this show a defect, as I do when I declare I do not sing. We are sorry for such as do not know, but we cannot now waste time on them. We must treat them as we do the blind man at the picture gallery and the deaf man at the concert. The preliminary work of Spiritualism in this line is done. So while it keeps up its primary school of phenomena, will it move on and occupy the field of *applied truth* or will it leave that for others?

Into this field, prepared by Spiritualism, have already moved several bodies, pre-empting it as their own. There is that anomaly of the century, Christian Science, drawing all its power from that fact Spiritualism demonstrates, which we have almost neglected—man is spirit. There is Theosophy using this demonstrated fact of Spiritualism to load the old muskets of Hindoo speculation, and there are the various schools of "Mental" and "Divine" Science, all of them more or less emancipated from old errors and imbued with the spirit of modern scientific investigation, yet all of them based upon the fact that was undemonstrated until Spiritualism gave the proof, man is spirit.

These, with Spiritualism, are all working toward a common end, and I fully believe that out of the present chaotic state will come a move-

ment in full sympathy with the principles and methods of modern science, uniting with the reverence of religion and based upon the demonstration of Spiritualism, that will be devoted to the practical work of developing man as spirit, thus doing a needed work of soul culture, just as there has been a general unity in the work of physical and intellectual culture. This prophecy is purely a scientific one. The promised day, "the good time coming," is a demonstrated fact in the knowledge of man as spirit, and its near approach is found in the present interest in psychic matters.

Yes, man *is* spirit. He is a soul. As spirit, he is one with the Universal, and as such possesses in potentiality all the attributes of divinity. As spirit, man is omnipotent, omniscient and omnipresent. These are his as an indivisible part of the universal spirit. He is one with the over-soul; and all it is, he is. As a soul, he is an individualized manifestation of spirit in spirit, a manifestation of God in God. Through evolution he is manifesting the latent powers of his omnipotence.

This evolution, as far as his soul is concerned, has been going on involuntarily, unconsciously, or better, subconsciously; but as far as the body is concerned, he is constantly becoming more and more a conscious factor in determining its environments and thus becoming a conscious factor in his own evolution. In like manner, he will as spirit realize his power and will become the determining factor in his development, and then the whole universe will be opened to him.

Heretofore in his spiritual evolution he has had no knowledge to lead him, and has been the child of impulse and the slave of the mysterious and the spontaneous manifestations of his spiritual nature, which have been taken to be the will of either God or demon. Now that he knows himself as spirit, he knows that he is to himself law, and that he is not limited by the body any longer than he will be. That he can see with the eye of the soul, hear with the ear of soul, and that he can draw at will from the wisdom fountain within for all he needs, clairvoyance, clairaudience, telepathy, inspiration, psychometry, and, best of all, self-control, are his as spirit, and he knows the freedom, the peace and the joy of the life as spirit in spirit.

As Spirit, he affirms the power to be, and to know all he will, and he wills to be Wisdom, Love. Truth is to him the eternal thing, and Truth has its center and source within his Soul. There is but one work for him—to let truth flow into manifestation. As body communicating with bodies, he needs language and the symbols of the external life. But as spirit he needs these not. Thought is the language of the soul. The coming man will see without eyes, hear without ears, and converse without language. By inspiration he will learn, by telepathy convey truth to his fellows, and he will never inquire whether those with whom he converses are in the bodily or in the purely spiritual form, for they are all spirits to him. Therefore to him death is not. He will have but one desire, and that is to be and to do all that he as a spirit ought to be at that time. Daily he will manifest more and more of the God within.

This is the great message of Spiritualism to the world. Man is spirit, and can live as spirit here

and now. He can as spirit live above pain, disease and death, whenever he will affirm his power and live it.

For those whom they have convinced, the phenomena have done their work. For others, we will give of them till they can go to the fount, as all should, and draw the healing waters for themselves. We will give generously, but, after all, the best gift we can give is our example of living as spirits, and by the beauty and power of our lives inspiring others to live with us the spiritual life. Man is spirit, and the day of his redemption is the day whenever he so affirms and lives.

Come, then, whoever will, and know you are not body, and are neither saints nor sinners, and are not destined either for heaven or hell, but are men and women—embryo gods—and are just as nature wanted you to be, until you learn to be nature and take your life into your own conscious control, and then decide for yourselves whether the present shall be to you heaven or hell. Whoever will may at once thus demonstrate his spiritual existence. He who will not do it while in the body will go an undeveloped spirit to the outer darkness beyond the grave, there sooner or later to cry for light, and will never call upon his own soul in vain. But the light is here, now, for all that will. For him who seeks it will shine, and to him who knocks, the treasury of the soul is opened. The law is this: He who will affirm himself spirit, and will live as if he were spirit, will come to know he is spirit, and will enter here one now into the rest of the life everlasting.

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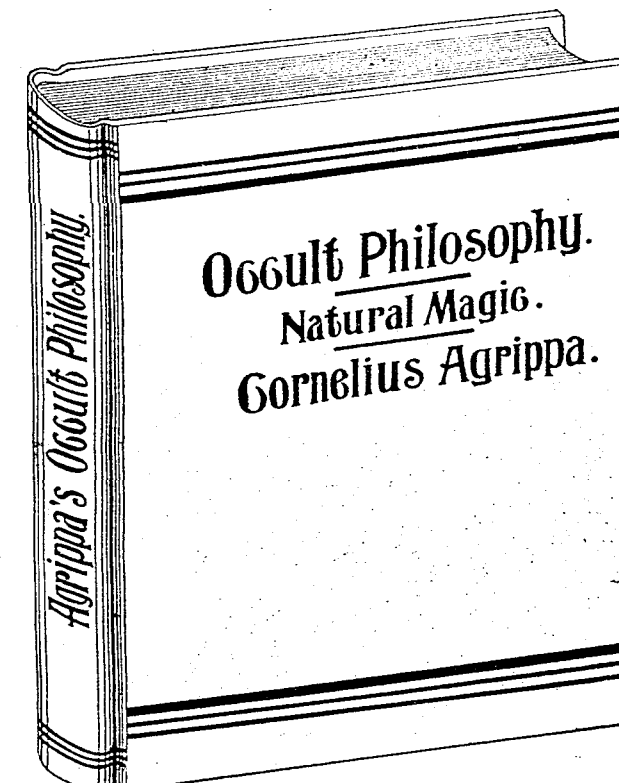
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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCT. 19, 1899.

The Tendency of the times is exhibited very emphatically by the remark in a recent issue of the *Congregationalist*: "The whole denomination is headed straight for Unitarianism." The churches are all drifting away from the creeds, and towards liberal thinking. The people want to know something about the hereafter. They want to "add to their faith, knowledge," as Paul advised all to do.

The Creeds are everywhere being distrusted and doubted, and the dogmatic teachings of the church are continually assailed by thinking men all over the world. An eagerness is manifested everywhere to know the truth beyond any question or doubt. To the latter, Spiritualism offers the only positive evidence, and that proof is being continually sought for by those who are eager to obtain it.

Queen Victoria, it is stated, has sent to Emperor William a prized copy of her family tree, showing King David at the top. A pet idea entertained by the Queen is that she is descended from the Psalmist through Zedekiah's eldest daughter, and it is said that Emperor William's conviction of his divine origin is greatly due to his grandmother's foible.

The International Metaphysical League convene in Lorimer Hall, Tremont Temple, Boston, Mass., on Oct. 24, and hold a three days' session. This is an important meeting, and will help along the cause of spiritual truth and the higher thought. The secretary is Warren A. Rodman, 201 Clarendon St., Boston, Mass.

Extra Copies.—If extra copies of last week's JOURNAL are wanted, containing Spirit Ingersoll's message, we can supply them at 5 cents each, 4 for 10 cents, or 10 for 25 cents, to any addresses, postpaid.

Spirit Ingersoll has sent to us, through the "Home of the Spirit of Truth," dated Sept. 30, 1899, the following letter:

BROTHER NEWMAN—*Greeting*: Though somewhat a stranger to you, nevertheless, I desire to be numbered among your friends. You see, I still live, and no one on earth or in spirit-land could be a more ardent Spiritualist than I now am. I am heart and hand, soul and spirit, with you in an effort to spiritualize mankind. I appeal to you to aid me to correct my many mistakes.

I would unite Spiritualists. Will you lay aside all doubt and prejudice, and allow me through your columns to now aid the cause I doubted and flouted? I can give great aid and encouragement to the unprejudiced. May angels bless you and the cause of Spiritualism. More anon, if you will accept it.

Sincerely and truly,

ROBT. G. INGERSOLL.

Of course, we will gladly do anything to co-operate with the Spirit World, in any endeavor to spiritualize mankind and to unite Spiritualists. The thought and purposes of Spiritualists are so diverse, and many are diametrically opposed one to another; for that reason, it is difficult to even think out a plan whereby they may become united and act harmoniously. If any plan or method, matured in the spheres, can accomplish it, none would be more glad than we to co-operate and bring about such a state of affairs.

If Spirit Ingersoll can do anything in that line, let it be put into practical operation, and he may count upon us for our best exertions to accomplish it.

Contemptible.—The following item shows to what mean falsehoods dogmatic creedalists will descend, in order to prop up their decaying structure. The *New York Truth-Seeker* of Aug. 30 says:

A New York man, himself a Free-thinker, but of Roman Catholic antecedents and family affiliations, informs us that his relatives have been told by the "fathers" who minister to their "spiritual needs," that Col. Ingersoll's last words were a request for a Catholic priest. And the belief that this is true is common among the Romanists of this city.

The Drift.—We stand to-day in the presence of a great world movement. It is upheaving Germany. It is making rapid strides in England, France, Belgium, Italy and Russia. It is even now coming to birth in Japan. In New Zealand it is crystalizing in the organic laws and institutions of the State. In America it has moved forward of late by leaps and bounds. Most people do not realize what is happening and it is exceedingly important that they should, for it aims at a profound change in the existing world order. We are rapidly approaching the rule of the majority of the people in all things instead of the rule of the few. We are coming to the period of universal democracy.—*Rev. Worth M. Tippey.*

The Liberal Congress of Religion held its sixth session in Boston, Mass., last week.

Sardou, a Spiritualist.

The English *Royal Magazine* for September has an article headed, "The Strange Freak of a Great Man," which describes the remarkable experiences of M. Victorien Sardou in automatic drawing, and illustrates the same by reproductions of drawings of the House of Swedenborg and the House of Mozart, says the *London Light*, and then quotes the following:

M. Sardou's peculiarity—it can scarcely be called a hobby—is Spiritualism, of a weird and wonderful nature. Like Victor Hugo, Theophile Gautier, and Dumas the younger, the author of "Robespierre" has declared that he, too, has occasionally fallen under the mystic spell of some extraordinary psychic influence which contemporary science has not yet been able to account for.

The subject, it will be remembered, gave M. Sardou an opportunity of producing, a couple of years ago, a play called "Spiritisme." The author, being challenged, pointed out that he had neither the wish nor the intention of forcing any theory of his, spiritistic or otherwise, upon the public. He had simply put on the stage, without even commenting upon them, certain manifestations, which, however strange they appeared, he was conscious of having himself seen or felt, unless he were to disbelieve the testimony of his own senses.

Sardou's stand for Spiritualism has done a world of good in bringing prominently before the public this vexed question; and we wish all who knew of the truths of Spiritualism would stand as boldly for them as he has done.

Premonition Saved a Baby.

A lady sat sewing in her sitting-room, while in another chamber the nurse was putting the baby to sleep. As the nurse came out, she said to her mistress: "I think, madam, that the little dear will sleep for full three hours."

The nurse went downstairs, and the mother sewed on. Suddenly a desire seized her to go and take the sleeping child from its crib. "What nonsense!" she said to herself. "Baby is sound asleep; nurse has just put her down; I shall not go."

Instantly, however, a still stronger power urged the mother to go to her baby; and after a moment she rose, half vexed with herself. The baby was asleep in her bed, safely tucked in with soft white and pink blankets.

She bent over suddenly, impelled by that imperious force which was controlling her, and, for no apparent reason, took the sleeping baby in her arms and went swiftly into the other room.

She had scarcely crossed the threshold when a startling sound caused her to look back. Through a stifling cloud of thick grey dust she saw that the ceiling had fallen, lying heaviest of all upon that spot where, but for her mystic warning, her precious child would even then be lying.—*Mercury, Liverpool, England.*

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

The Reviewer.

SEVEN ESSAYS on the subject of Force-Massing Methods. Showing how to use Occult Forces, etc., in all Business and Art, by Ernest Loomis, 70 Dearborn St., Chicago, Ills. Price, \$1.25. For sale at this office.

In the preface, the author sets forth the following as the fundamental work to be accomplished by those who study to carry out the recommendation contained in this book:

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AN OPEN LETTER to the Hon. Wm. Jennings Bryan, by Wallace E. Nevill, 2929 Sacramento St., San Francisco. Price, 10 cents. May be had at this office.

This is a pamphlet of 24 pages, consisting of what the author calls "Odd pieces gotten up at odd times, and in an odd way." It is progressive in thought, and aims to better mankind and elevate the race.

SOLOMON AND SOLOMONIC LITERATURE, by Moncure Daniel Conway; 248 pages. Chicago: Open Court Publishing Co. Price, \$1.50.

The author states that in Palestine, Abyssinia, Arabia, Persia, India and Europe, there is a vast mythology concerning Solomon, and the myths and legends about the traditional "wisest man." The object of this book is not to prove the existence of Solomon as a person, but to portray the evolution of the human heart and mind under influences, of which a peculiar series is historically associated with his name. While the author states that such a great personality as Solomon did exist about 3000 years ago, yet he imagines that Solomon and his divinely-conferred wisdom symbolize the development of the human race and its advancement toward the perfect ideal.

THE EVOLUTION OF GENERAL IDEAS, by Th. Ribot, Professor in the College of France, pp. 232. Chicago: Open Court Publishing Co. Price, \$1.25. For sale at this office.

This book is translated from the French by Frances A. Welby. The aim of this work, as stated in the preface, is to study the development of the mind as it abstracts and generalizes, and to show that

these two operations exhibit a perfect evolution; that is to say, they exist already in perception, and advance by successive and easily determined stages to the more elevated forms of pure symbolism, accessible only to the minority.

DISCOURSE ON METHOD, by René Descartes; pp. 86. Chicago: Open Court Publishing Co. Price, 25 cents. For sale at this office.

This was published in Leyden in 1637, and is now translated from the French by John Veitch, LL. D. The publishers' preface says that the "Discourse on Method" was Descartes' intellectual confession of faith, his statement for his own peculiar method of reaching the truth; the appendices were his documents of justification, specimens of the actual truth that he had reached by his method. And splendid specimens they were: The invention of analytical geometry, which literally unshackled mathematical research; the researches in the theory of equations and algebraical symbolism; the enunciation of the law of the refraction of light, which is the foundation of the development of modern optics; the partial explanation of the rainbow; and so forth. All these achievements, far as they may seem from the common life, are shot through the warp and woof of our technical civilization, and our entire spiritual and material existence bears their hidden impress.

An excellent recapitulation of the Dreyfus case is contributed to the *Review of Reviews* by Mr. W. T. Stead, in the form of a "chronicle." The *Review* also publishes a series of sketches made by Mr. Homer Davenport, the cartoonist, in the court-room at Rennes, with Mr. Davenport's own *resume* of his impressions at the trial.

La Vita di Cesu, opera Mediana, Dettata da lui Stesso alla Signora X. Editore Ernesto Volpi, Vercelli, Italia. Prix \$1.00.

The *Coming Age* for October contains a fine engraving of Miss Lilian Whiting, the noted author and magazine writer. This is followed by an article from Miss Whiting, giving her personal experiences in psychical investigation, which is exceedingly interesting. Mr. J. Edwin Elwell gives an original essay of the spiritual side of art. Mrs. C. K. Reifsnider has the usual articles about "Dreams and Visions," besides the *Passing Day* by the editor, Mr. Flower. Altogether, it is a very fine issue of this now famous magazine. Price, 20 cents. Published in Boston and St. Louis.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The fiftieth anniversary of the establishment of the State Government of California will be celebrated by a grand Golden Jubilee at San Jose, on Dec. 20, 1899. This event was the culmination of the labors of the pioneers, and it is very fitting that those brave men and women who still remain on this side of "the divide" should meet in conjunction with the Native Sons and Daughters and citizens generally and suitably celebrate it. It is expected that the celebration will continue for several days.

Card from Moses Hull.

TO THE EDITOR:

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in 10 days. The book will contain about 400 pages. The title will probably be about as follows: "The Bible: What it is: Who wrote it? and When? Were its writers infallible? What the Higher Criticism says. A few Thoughts concerning other Bibles; etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the bible than has been done by any other book in our language. No person seeking real light on the bible can afford to be without it.

Perhaps I should blush to say that though my chances for getting rich have been numerous, instead of taking them, I have spent 48 years in constant and hard work as a minister, lecturer and writer, on unpopular themes. My work has not paid me enough so that I can afford to venture to get out this book without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of 500 persons who will take a copy of the book as soon as issued. The money to be sent to me, when I publish the notice that the pledges have been received, and that the manuscript is in the hands of the printer.

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They are the parents of ten children, three of whom are living. I was strongly impressed to write some verses, and weave all of their names into it. The singular part of it is, that they all mean something, with the exception of Ernest and Justus, but the sound is the same as that of Earnest and Justice. The names of those who have passed over are: Constant, Frank, Union, Ernest, Justus, Myrtle and Fairy. Those still on the earth plane are: Wright, Ivy and June, who is a singer.

In "Union" there is always strength,
So by our force united,
We in your circle come to-night,
Among the friends invited.

With hearts of love to parents dear,
So "Earnest," "Frank" and true,
It seems so like a "Fairy" tale,
That we can come to you.

And by our spirit passes
O'er hair, and lips, and brows,
Make you conscious of our presence,
By a breeze which gently blows.

We bring sweet messages of love,
From isles of "Myrtle" green,
To our two sisters yet on earth,
Who've yet to cross the stream.

The one, with breath like balmy "June,"
Whose songs are heavenward ringing;
The other's fond, encircling arms
Are like the "Ivy's" clinging.

We come with seraph's greeting,
To "Wright," our earthly brother,
And leave with him a holy trust,
To smooth life's path for "Mother."

"Constant" and firm we'll by him stand,
And with our influence blending,
With that of "Justus" love and truth,
Stay by him 'till life's ending.

Cemented by a "Union" strong,
Which time no more can sever,
We, "Constant," "Frank" and "Ernest" are,
While "Justus" reigneth ever.

What seems so like a "Fairy" tale,
Will soon be one in meaning,
When from the banks of "Myrtle" green,
You see your new home gleaming.

And now, our parents dear, good-night;
Our spirit force is waning;
We'll soon meet beyond the veil,
With spirit gaze discerning.

MRS. LETTIE J. MILLER.



The Editor is not responsible for the opinions of correspondents.

Letter from Minnesota.

TO THE EDITOR:

Am very much pleased with the RELIGIO-PHILOSOPHICAL JOURNAL. It is full of wonderful experiences, which is food for thought. I am taking other papers, and am bound to find all the light, I have the means to pay for in this world. A long, cold Winter is ahead of us, and we will have lots of time to read. We have organized a spiritual society here, with 17 members, chartered from our State Association; but it has no home of its own as yet, but think it will have soon. We expect to have Bro. G. W. Kates and his wife here, some time in November, and will then try and enthuse a little "progression" into some of our citizens.

Wheaton, Minn. I. O. BROWN.

Our Thoughts.

TO THE EDITOR:

How I wish I could write the thoughts that come to my mind, but they come too quickly, and I am forced to give them expression, or they vanish, not to be remembered any more for some time. I am beginning to think that what we demand in thought we can get.

In last week's JOURNAL, I find grand articles from M. E. Taylor and A. C. Doane. I had the pleasure of meeting these gentlemen while visiting in Summerland. They are men of deep thought, delving into the laws of spiritual nature.

I also had the pleasure of visiting that fine poet medium and songster, Bishop Beal; also his estimable wife. I hope those men will keep on writing for the

JOURNAL, as all true Spiritualists are anxious to obtain knowledge that comes from the Infinite source of love.

I have opened my parlors in town, after an absence of 3 years living in the suburbs. We have our meetings every Wednesday at 7:30 p.m. We have named it the Harmonial Progressive Research Circle, No. 2, as there is another one in town, under the management of Brother Bedwell, under the same name, and is No. 1. It has been running over one year, and doing good work in bringing friends and neighbors to the light of our beautiful Spiritual Philosophy. We had a fine gathering of intelligent and spiritual people on Wednesday, and we know we shall be able to do much good to the many hungry souls who are bound up in dogmatic ignorance.

MRS. C. R. McMEekin.
Lenzen Ave., San Jose, Cal.

Washington State Convention.

TO THE EDITOR:

At our State Convention, the old officers and trustees were nearly all re-elected. The new secretary is Mrs. M. Munroe of Seattle.

Esther Thomas and Mary E. S. McCall are the delegates to the N. S. A. Convention at Chicago; with J. R. Francis, of Chicago, and Willard Hull, of Columbus, Ohio, alternates. The Convention was a success, and we have been courteously treated by the leading local press.

J. MARION GALE.
Seattle, Wash., Oct. 1, 1898.

From Rochester, N. Y.

TO THE EDITOR:

The First Spiritual Church of Rochester, N. Y., passed the following on Sept. 24 and wish it published:

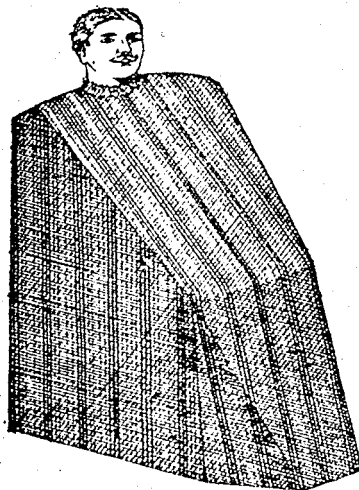
Resolved, That in view of the early departure of our esteemed speaker and medium, Mrs. M. C. Von Kanzler, we deem it but justice to her, that we take this method of showing our appreciation of the wonderful talents as a lecturer and conveyor of spirit messages to friends in the body, as well as her admirable social qualities, being always ready to assist in all good work and being a constant visitor among members, and in all respects tending to harmonize conflicting elements, thereby uniting us in closer bonds of fraternity than ever before, winning the affection and esteem of all with whom she has been associated. Mrs. Von Kanzler leaves us for a two months' engagement in the city of Washington, D. C. Our best thoughts will be with her in her new field of labor; and we hope soon again to have the pleasure of welcoming her here.

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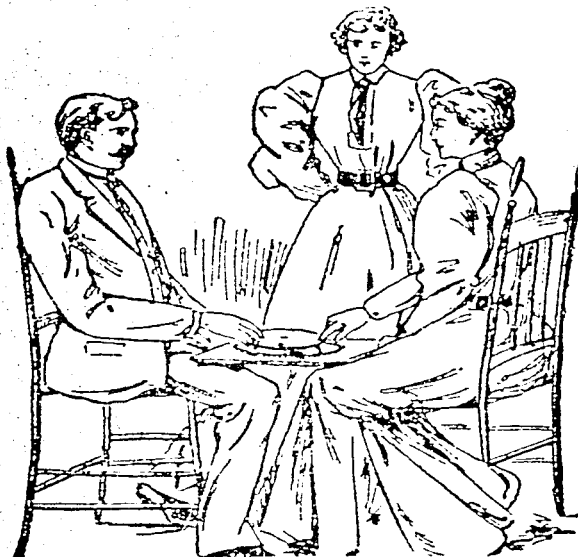
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Birthday Party.—On Tuesday evening of last week, a surprise party assembled at 801 Polk St., San Francisco, the occasion being the birthdays of Mr. John T. Lillie and Mr. B. F. Small. About 75 of their friends assembled, bringing with them congratulations, presents and edibles, and spent a very pleasant evening.

It was a complete surprise on both of these gentlemen, each one thinking that it was a surprise on the other one. Being a double affair, it very easily surprised both. The presents were useful articles, and the opening and examining of them caused much merriment. Both gentlemen contributed to the levity of the occasion by mirthful remarks.

Mrs. Cora A. Morse made the presentation of a basket-full of presents, in a mirth-provoking speech about 2 boys who were carrying a basket, trying to find their Uncle Jack and Uncle Ben.

Mrs. R. Shepard Lillie presented to each a large bouquet of flowers, accompanied by appropriate remarks, and then gave an improvisation on the word "flowers," which was exceedingly beautiful, pathetic and timely in sentiment.

This was followed by amusements, enjoyed by all, and then came the refreshments, which were partaken of in a way that showed both appreciation and enjoyment. When the party broke up, about midnight, all pronounced it a very enjoyable occasion, and wished both Uncle Ben and Uncle Jack many happy returns of the day.

Mrs. C. J. Meyer's Meeting, at 835 McAllister St., was well attended, and the tests were quite generally recognized by those present.

E. K. Earle held another test meeting at Scottish Hall last Sunday, with a large audience.

The Ladies' Aid Society met as usual last Wednesday afternoon, and after attending to the necessary business, was entertained by Mrs. D. N. Place with messages from the spirit-world to those present.

Arrangements are now nearly perfected for the coming bazaar, which will occur on Friday and Saturday, Dec. 8 and 9. There will be afternoon tea, with a program in the evening, after which ice cream and cake will be served. This is expected to be the event of the season, and will no doubt be a very pleasant affair.

John Slater gave another of his convincing message seances at 909 Market St. last Sunday to an audience which was composed of skeptics and enquirers after truth. His convincing tests were quite astonishing to those who were strangers to the philosophy of Spiritualism.

Mrs. R. S. Lillie gave a lecture last Sunday evening at 805 Larkin St., for the Society of Progressive Spiritualists, and her subject was "Turning the Wheels of Fate." She showed conclusively that human life was surrounded by environments so strong, and heredity so binding, that many persons could not rise above that fate by which they were bound, and urged that children should be born untrammelled by superstition, physical disability and controlling environments, so that they might rise above fate, so that the race may be improved and spiritualized. The lecture was a very fine effort, and concluded with an excellent improvisation on the same subject.

Mrs. Eberhardt held a test meeting on Sunday at her hall, 3250 22d St., to the satisfaction of her audience.

A Spiritualist Temple has materialized at last as a result of the munificent gift of Mrs. Eunice S. Sleeper.

The Sleeper Trust has purchased, and the deed was recorded on Oct. 9—by which the Young Men's Christian Association building on Second St., between St. John and Santa Clara Sts., San Jose, Cal., became the property of Spiritualists. The building was sold to satisfy a mortgage a few months ago, and the Sleeper Trust bought it from the Security Bank for \$16,500.

The First Spiritual Union of San Jose will occupy the building as its home and will dedicate the same on October 26 by a reception to Mrs. Eunice S. Sleeper, the donor.

The building is centrally located and originally cost in the neighborhood of \$25,000. The name of the building will be changed to the "Temple of Spiritualism." Mrs. Sleeper is now an inmate of the Pratt Home, and her reception on the 26th inst. will also celebrate her 85th birthday.

Mrs. Sleeper, the donor, is to be congratulated upon the fact that she will see a Spiritualist Temple in California before passing to the other shore. This is what she has longed for, and her many friends will be glad to know that her wishes have been gratified, and that a Spiritualist Temple is now an actual fact in Northern California.

Mr. W. J. Colville has gone to England, where he begins a lecture engagement on Nov. 5. His address is care of Mrs. Lewis, 99 Gower St., W. C., London.

Mrs. A. A. Jenkinson, medium, has removed from the Grand Southern Hotel to 1346 Market St., opposite the Odd Fellows' building.

The Meeting conducted by Mrs. Scott-Briggs at 117 Larkin St., San Francisco, on Wednesday, Oct. 11, opened with fine music by Mrs. Dunkley, Steuder and Simmons. Mrs. Briggs read the poem by Robert G. Ingersoll, "Is there Light Beyond the Grave?" published in the JOURNAL of last week, and urged upon the people to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, so as to keep posted on current events. Capt. H. H. Brown and Mrs. M. A. Reed instructed the audience in the development and powers of the ego, and gave character and psychometric readings, and thus interested all present. A fine program has been prepared for Wednesday evening, Oct. 18.

The Circle of Harmony, last Sunday, was made very interesting by Mrs. Rensselaer and Mrs. Hatch, as pianists, and appropriate remarks by Mrs. Melissa Miller, with a beautiful improvised poem upon the leader of this little group, remarks by Rhoda Gray and several tests by Mrs. Hatch. Mr. Barkout, Mr. Peterson and Mrs. Dunham spoke inspirationally. Mrs. Miller will be with us next Sunday at 2 p.m. Mrs. F. A. Logan.

The Ladies' Aid Social was held last Friday evening at Occidental Hall, 305 Larkin St., Mrs. B. F. Small presiding. A fine program was prepared, and very nicely executed as follows: Duet, Mrs. Cook and Mr. Lillie. Mrs. Belle Morse gave a brief outline on Astrology, according to the Heliocentric System, followed with some delineations. Mr. Ferdinand Seaward gave a recitation—"The Legend of the Organ-Builder." He was heartily encored, and responded by giving "My Funny Writing." Mrs. Lillie took subjects suggested by those present and improvised poems on them. These subjects were "Friendship" and "Marriage." After the entertainment, the floor was cleared, and all danced. A very pleasant evening was spent.

Mme. Hulbert, electric needle specialist (formerly with Mrs. R. B. McKinstry, Boston, Mass.) Guarantees in every case a safe and permanent cure by electrolysis for the blemish of superfluous hair and moles. Consultation free and always confidential. Reliable references given at office. Hours: 9 a.m. to 5 p.m. 131 Post St., bet. Kearny and Grant Ave., San Francisco.

Absent Treatment.

ABSENT IN BODY—PRESENT IN SPIRIT.



DR. PEEBLES, one of the foremost investigators of the advanced and higher methods of Healing, as well as of Psychic Research, is curing hundreds of chronic sufferers where the regular practitioner has utterly failed. The vital weakness with the old school physician is that he is not a good diagnostician. He does not clairvoyantly grasp the diseased conditions. He guesses and prescribes. If the patient grows worse he writes another prescription.

Psychic Diagnosing. DR. PEEBLES being one of the best Psychic Diagnosticians living, is able to definitely locate

the seat of the disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. With the exact knowledge of his patient's condition, both mental and physical, he is able to wisely apply the treatment adapted to each individual case.

Magnetized Medicines. HE USES only the mildest medicines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get magnetic treatment as well as medical.

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DR. PEEBLES is an adept in the occult, Jesus "felt virtue" or magnetism "go out of him." Healing, sympathizing spirits project their health-giving magnetic auras into the sphere of psychics, constituting a magnetic battery, which, afire with Divine life and love, and propelled by the law of vibration, makes the "lame to walk," the "bed-ridden to rise," and the sick to say, "I am well." This is Psychic Healing.

Garden Plains, Kas., Sept. 20, 1899.—Dear Doctor:—I am improving nicely and begin to feel quite as I used to a few years ago. The psychic treatment is doing wonders for me. Mrs. A. Follett.

Toledo, O., Sept. 18, 1899.—Dear Doctor:—It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts, Mary M. V. Jennings.

This was a serious case, so the lady paid for three months in advance, thinking it would take many months to cure her. At the end of two months she was cured.

Lawrence, Mass., Sept. 24.—Dear Doctor:—I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever remember the great good you have done me, and anything I can do to the remainder of my days to show my appreciation of all you have done for me I will gladly do. Your grateful patient, Sarah P. Pierce.

The Doctor has hundreds of such letters, all showing the victory of advanced methods of healing over the old.

If in Doubt As to your true condition, it will not cost you a penny to obtain a Psychic Diagnosis of your case, stating your true physical condition. "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home. Also to each lady writing him as above, he will send that practical booklet, "Woman." No wife or mother should be without it. STATE AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address:

DR. J. M. PEEBLES, Battle Creek, Michigan.

Societies and Meetings.

California State Spiritualist Association.

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SAN FRANCISCO, CAL.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

FAT FOLKS. TWO YEARS ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain, no starving, nothing to sell—Inclose stamp for particulars. Mrs. R. P. Molesworth, 116 Clymer St., Brooklyn, N. Y. 424

THE RELIGIOUS PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, OCTOBER 26, 1899.

1429 Market-st. No. 43. Between 10 & 11th-Sts.

REAP WHAT YOU SOW.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers, again,
The scattered seed from your thought outborne,
Though the sowing seemed but in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

BORDERLAND

Mrs. Leonora E. Piper.

This is the well-known trance medium of Arlington Heights, Mass., concerning whom the *Light* of London remarks as follows:

"She has had the privilege of convincing Dr. Richard Hodgson—after twelve years' close investigation—to a belief in the continued conscious existence of the personality after death. She has also been instrumental in convincing Professor James H. Hyslop, of the Columbia University, U. S. A., that immortality can be scientifically demonstrated; and the spirit communications through her mediumship have also been striking enough to secure the respectful attention of Professor James, of Harvard University, who bears testimony to the fact that 'the hypothesis of fraud cannot be seriously entertained.' While there have been many other mediums whose revelations have been equally as remarkable and convincing, we are happy to give honor where it is due."

DR. HODGSON'S TESTIMONY.

An interview with Dr. Hodgson is thus reported in the August number of *Le Journal d'Etudes Psychologiques*:

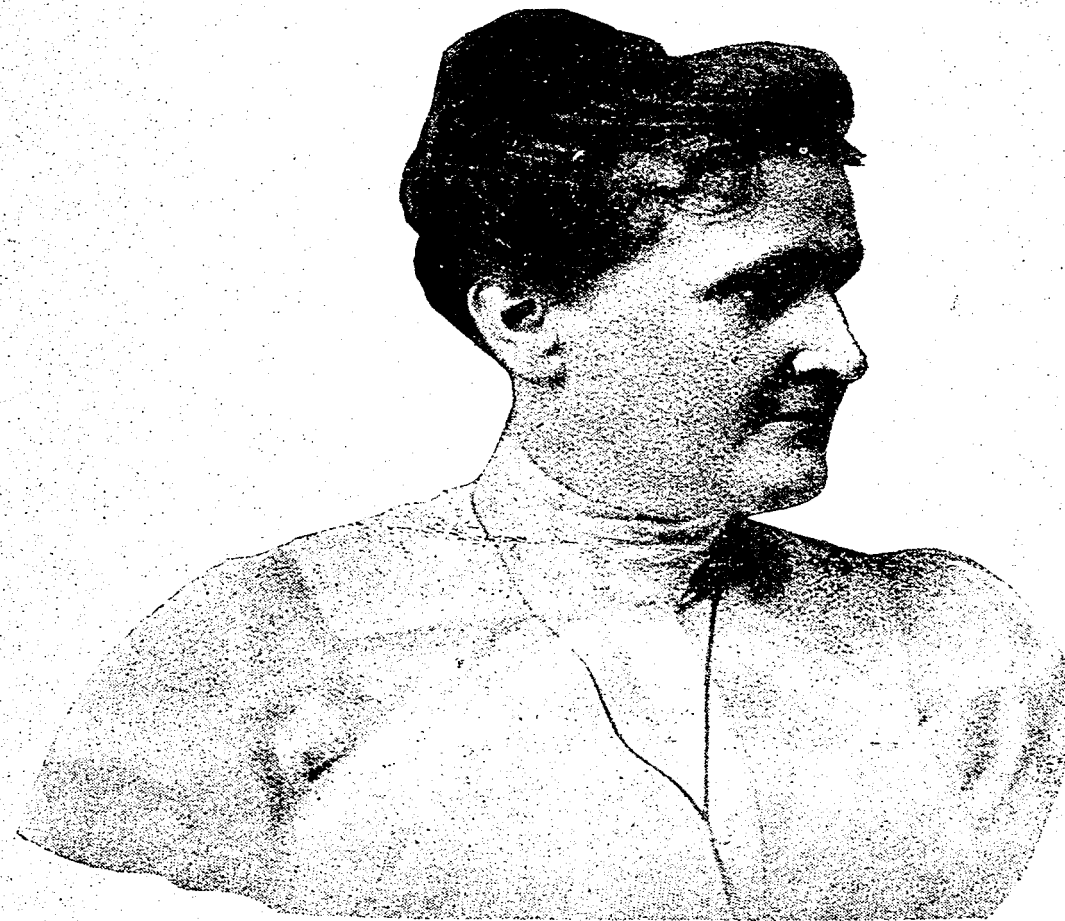
"During a period of 12 years," said Professor Hodgson, "I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years, I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with Madame Blavatsky and with the crowds that gathered round her when she was alive. Frankly, I went to Mrs. Piper, with Professor James, about 12 years ago, with the object of unmasking

her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death, and to-day I simply say: 'I believe.' The proof has been given to me in such a way as to remove from me the possibility of a doubt.

"The influence which guides Mrs. Piper now, announced that in the future its action would be exercised in such a way as to diminish the distance which separates the two states, the state before death, and the state subsequent to death. The change took place in June, 1897. The earlier guides, 'Phinuit,' 'Pelham,' and others, quitted in effect the circle of Mrs. Piper's

commas the following as the expressed opinion and intention of Dr. Hodgson:

"The world is on the eve of great developments. In two years' time, or perhaps sooner, by means of the most remarkable woman who has appeared in the world's history, I will publish to the world a new interpretation of the laws of humanity, of that great primitive universal religion which no dogma and no sect of to-day can contradict. It will be a new revelation, a new faith. To suffering humanity, tortured for centuries with doubts, wavering first this way and then that, it will need no explanation. The new and yet ever old truths need only the re-stating—they compel belief."



Mrs. Leonora E. Piper.

influence, and their places were taken by two individuals in particular, who actually direct the communications which she receives. We recognize the first, who communicates by the voice, under the name of 'Imperator,' and the second, who writes, is known as 'Rector.' I have received from the first innumerable communications, especially on the relations which exist between Man and the Infinite."

We hope that we shall not be long kept in ignorance of the import of these communications of which Dr. Hodgson has been made the depository, the subject being of such universal interest; and in this same JOURNAL there is a paragraph which gives us good reason to believe that we shall not have long to wait. It gives in inverted

We have not, as a rule, very much faith in the correctness of reported "interviews," but we sincerely trust that Dr. Hodgson will be able to give us the assurance that in this case his words have been accurately recorded.

PROFESSOR JAMES' VIEWS.

Professor James, of Harvard, says of Mrs. Piper:

"We have repeatedly heard from Mrs. Piper, in trance, things of which we were not at the moment aware. On my mother-in-law's second visit to the medium, she was told that one of her daughters was suffering from a severe pain in the back that day. This altogether unusual occurrence unknown to the sitter proved to be true.

"My wife and brother received from Mrs. Piper the announcement of my aunt's death in New York

before we had received the telegram breaking the news to us.

"The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately, the former things are private and personal. She told of my killing a grey and white cat with ether, and described how it had spun around and around before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism full of traits of the excellent woman's character.

"She was strong on the events of our nursery, and gave striking advice during our first visit to her about the way to deal with certain 'tantrums' of our second child, 'little Billy boy,' as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the staircase, etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect."

REV. MINOT SAVAGE'S EXPERIENCE

The New York *Journal* quotes the Rev. Minot J. Savage as follows regarding his experience with Mrs. Piper:

"My first sitting with Mrs. Piper was a surprising one. She was then living on Pinckney St., in Boston.

"Immediately on becoming entranced, her control, Dr. Phinuit, said there were many spirit friends present. Among them, he said, was an old man, whom he described, but only in a general way. Then he said: 'He is your father, and he calls you Judson.'

"Attention was also called to the fact that he had a peculiar bare spot on his head, and Mrs. Piper put her hand on the corresponding place on her own head.

"Now for the facts that give these two apparently simple points whatever significance they possess. My father had died during the preceding Summer, aged 90 years and 6 months. He had never lived in Boston, and Mrs. Piper, I am quite sure, had never seen him nor been in any way interested in him. He wasn't at all bald, but when quite young had been burned, so that there was a bare spot on the right side of the top of his head, perhaps an inch wide and 3 inches long, running from the forehead back toward the crown. This he covered by combing his hair over it. This was the spot that Mrs. Piper indicated.

"Now as to the name by which he addressed me: I was given the middle name Judson at the request

of a half-sister, my father's daughter, who died soon after I was born. Out of tenderness for her memory, father always used, when I was a boy, to call me Judson, though all the rest of the family called me by my first name, Minot. In his later life, father also got to calling me by my first name.

"No one, therefore, had called me by my second name for many years. I was, therefore, naturally struck and surprised by suddenly hearing one who claimed to be my father giving me once more my old boyhood name. During this same sitting Mrs. Piper's control also said:

"Here is somebody who says his name is John. He was your brother. No, not your brother, your half-brother." Then, pressing her hand on the base of her brain, she moaned as she swayed to and fro. Then she continued:

"He said it was so hard to die off there all alone. How he did want to see mother."

"She then went on to explain that he died from a fall, striking the back of his head. Her whole account of this was realistic in the extreme. My half-brother, John, the son of my mother—for both father and mother had been twice married—died several years previous to this sitting. While building a mill in Michigan he fell, striking the back of his head on a piece of timber. He was far from friends, and was a most tender lover of his mother."

The Brotherhood of Man.

On Sunday, at the Harmonical Camp, Los Angeles, Cal., Prof. J. S. Loveland gave a lecture on "Why was the Spirit Advent inaugurated in the middle of the 19th century instead of at some other time?" The following is a synopsis of the lecture:

The inauguration had some intelligent purpose; it was not a mere accident; it did not come because some peddler wished to manifest, that was merely incidental; nor was it merely to convince people of immortality. We did not need this conviction more than at any other time. I doubt if the wisdom of the spirit-world was put forth for the special purpose of manifesting, for the manifestations now are no better or stronger than at the first.

When we realize that we are immortal, that is the strongest conviction. If the conviction rests upon it without any practical effect, it amounts to nothing. There are those who have never seen a manifestation who are as convinced of immortality, and who are as pure and good as those who have. There must have been some other reason for the inauguration, and the manifestation was included in the purpose.

I wish to refer to the status of humanity at this time: First, there were the political movements of the Old and the New Worlds, in which despotism was strengthened and liberty crushed. Second, the industrial condition, in which the great factory system—the corporation—brought into existence the machinery to crush the individual man. Third, new discoveries that were coming to the world—the new means of carrying on the news of the world—a new mode of conversation.

The spirit world foresaw the condition at this time, saw what the results would be. It was as clear 50 years ago to the spirit-world

what would be the condition of man at this time as we now see it.

These corporations or great systems of industry could not be carried on without the necessary means; and at this time also great discoveries in gold and silver were made in California, Australia and other portions of the world.

Spirit manifestation was prefatory to overcome these conditions. The church was powerless to help out in this deliverance, and the political world was as incapable as the church. There was a strife to place the people where they could be robbed, and to-day it is manifest that many have not enough to sustain life or existence, and they are incapable of finding a means of deliverance.

In this so-called free land those in power are aping the aristocracy of the Old World in many ways; one is in selling American women to the poverty-stricken titled men of Europe.

This spiritual movement is qualified to cope with these things; it has come to make all things new; it has come to bring about the brotherhood of man. Christianity cannot bring it about. Spiritualism demonstrates the brotherhood of man by mediumship. Mediumship involves the activities of the life of man. No nation exists without mediumship; in it there is a sameness of nature, and through it is demonstrated the kinship of man; through its nature all are members of the same family.

Spiritualism will bring a new morality, a new ethical conduct of humanity. It says there is a right and a wrong, and in this new ethics is found the basis for brotherhood. We must go farther; in human capacity there is an independent existence; an appetite which hungers for that which brings man happiness. Necessities are the measure of his rights. He will build a system which springs up in mankind as a whole; which has the same wants, the same necessities; and in this he must have a chance to meet those wants. No one has the right to say he shall not have the means to fill those wants. He must have a right to opportunities. No one has the right to control the food supply and say he cannot have the use of such. He has a supreme right to all these.

Man lives from the earth, and his physical wants must be supplied from it. Spiritualism knows of no system that has the right to control all these.

Spiritualism came as a means to usher in a new brotherhood. It is no little sect, but one large enough to take in all; the field of work is broad, and places us on a level with our fellows. The purpose for which it was ushered in was to build up this universal brotherhood at this time. It cannot afford to have the narrow views of the past systems. Through it there is a re-opening of the heavens for the express purpose of getting together men and women who desire the welfare of humanity. How shall it accomplish it? Not by continuing in the present practice. It can be accomplished only by enlightening the minds of our fellows, and by working for that end, by putting into places of trust those who are inspired by the teachings of its philosophy; by the judicious and harmonious use of the ballot. These are the reasons why it was inaugurated in the middle of the nineteenth century.

Enthusiasm is a potent force.

Divine Spiritual Atmosphere.

ABBY A. JUDSON.

In a late issue of the *Banner of Light*, I gave the following article on this important subject:

As Mrs. Underwood's automatic communication from the other side of life, inculcating deep breathing as an aid to development, has awakened the interest of the spiritualistic public in this direction, I will give what has come to me in regard to breathing, by both research and experience.

The Summer after becoming a Spiritualist, a magnetic teacher and healer came to Minneapolis, whose class I joined. He taught us the physical and mental part of a mode of development which at once gave me clairvoyance. Always persisting in the practice taught by him, my own spirit guides gave me later the more spiritual connections. This was embodied in the little work, "Terrestrial Magnetism." It sold rapidly, but was intended by my guides to do good with until I should be able to write a larger work on the subject. This was done in 1894, and it was published with the title, "The Bridge Between Two Worlds," embodying all that was in "Development of Mediumship by Terrestrial Magnetism," which I then allowed to go out of print, the larger "Bridge" teaching the subject in a better manner.

Later, some mercenary parties learned that the smaller work was out of print, and they conceived the plan of getting judgment in their favor, and reprinting it at a very low price, thus underselling "The Bridge" on the pretence that it was just as good! Taking the best legal advice, I at once brought out a new edition of "Development of Mediumship by Terrestrial Magnetism," printing only 300 copies, for which I paid \$90 that I could but ill afford. This prevented the aforesaid mercenary parties from getting a judgment in their favor on the ground that I had allowed it to go out of print.

To this little book of only 20 pages I fixed the large price of 50 cents, so that purchasers might prefer "The Bridge," which gives 217 pages in paper at 75 cents and in cloth at \$1.00. I have never before made these facts public, but grieved in silence that I could be so treated by any persons calling themselves Spiritualists. I could not afford to get it re-plated. So those who send for it, instead of the far more valuable "Bridge," only hasten the day when I must pay \$90 or \$100 for a few hundred more copies. I wrote it in 1892, when far more ignorant on the subject than now, and was forced in reprinting to retain the erroneous word "terrestrial" in its title, for a broader view shows that these currents belong to the solar system itself.

Returning to the subject of this letter, which is the relation between breathing and development, this teacher who gave us the lessons in 1888 often bade us to "take short breaths." He also taught me to pronounce certain monosyllables, the last ending in s, letting the vocal organs dwell long on the last letter. The reader who tries the experiment will see that this requires a prolonged expiration of the breath. In my own case, this lengthened the duration of what I saw clairvoyantly, whatever it might be.

Later researches developed the fact that the Hindu yogis train themselves to take in very short

breaths, letting the air leave the lungs very slowly. Persistent training enables them after awhile to go more than 10 minutes without breathing at all. At this stage, the senses are withdrawn from physical objects. When the next stage of development has been attained, the adept can refrain from breathing 21 minutes, and his mind is steadied. At the next stage, his mind is fixed on the Supreme Spirit, and he goes without breathing 43 minutes. This is called the stage of contemplation. At the eighth and last stage, called that of profound meditation, he is absorbed in the Supreme Soul, is insensible to heat and cold, pleasure and pain, and looks on everything with absolute indifference. He can now suspend his breathing for one hour and 26 minutes. The object of the whole process is to unite his human soul to the Supreme Soul. He then obtains eternal liberation.

I read of three Yogis who found it convenient to spend many nights in a cold, wet cave, with insufficient clothing. One of them was asked if they did not find themselves uncomfortable in that cave. "Our bodies might have been a little cold," was his reply.

After I had become so familiar with the physical, mental and spiritual processes as to be able to teach others to advantage, I was giving a synopsis of them to a class in Wisconsin. A brilliant and learned lady, at whose house the Psychical Research Society in Washington, D. C., had met during the previous Winter, was present. She told me that this process was similar to that used by the Hindu Yogis; but instead of spending 30 or 40 years, as they did, it contained the cream of the Hindu process, simplified and condensed for the busy life of an American. Its value is proved by my own experience, and by that of hundreds of persons who, after obtaining the book for their own, have persisted in its methods, many going so far as to say that "The Bridge Between Two Worlds" is their Bible and constant guide. Nothing can make me happier than to know that the methods "That bring heaven before mine eyes" are benefiting others in the same way.

Before writing this work, a thought was suggested to me that I at once knew to be true. Whether it came to me from Prentice Mulford, from W. J. Colville, or from neither, I do not remember. It was this: that when we breathe out, our psychical or spiritual body goes a little way out of the physical body; while when we breathe in, it returns into the physical frame. This tallies harmoniously with what we knew before, and is treated at some length on pages 143 and 144 of "The Bridge."

Some theologians make much of the fact that *spiritus* means literally breath, and they claim that the breath of God moving over the waters brought the land into form; that his breath made man a living soul; that by his breath the heavens were garnished. That when he takes his breath away they die and return to dust; and that Jesus died giving up the ghost, spirit, breath. They quote the saying of Jesus that God is spirit, or the breath of the universe.

We think it illogical to say God is spirit at the same time we speak of spirits as living in the spirit-world and as seen by clairvoyants. In allusion to man's physical form as seen by the physical organs of vision, we call him a man. So, in allusion to a decarnate soul's spir-

itual form, as seen by earth's clairvoyants and by the denizens of the spirit-world, we call him a spirit. The man and the spirit are both forms through which the indwelling soul or ego manifests itself.

This language being in general use, it is incorrect to say that God is the spirit of the universe. A closer and more logical analysis of spiritualistic nomenclature would lead one to say that God is infinite soul, that we are finite souls (with infinite potentialities), that our soul manifests itself through a physical and spiritual form, and that Infinite Soul manifests itself through an infinite universe, this universe then being to the eye of reason, the form or the body of God—in other words, God's spirit.

As I said before, when the air leaves the lungs, the spiritual body goes out a little ways, returning when the air is inhaled. Bye-and-bye it goes out and does not return again—the cord uniting the two forms parts. This is literally and philosophically expiring, a breathing out—*ex-spiro*. In sleep we (that is the soul in its spiritual form) go out a little way from the fleshly body. The cord does not part, and we come in again. Sometimes the cord parts while the spirit is away, he does not get in again, and the person is said to have died in his sleep. But he is all right; the psychical body which he always possessed here serves him in good stead in the inconceivably rapid vibrations that characterize life in spirit.

In the nocturnal travels of mortals, the body lies quiet, the breathing is less frequent than when awake, the vessels that carry blood to the brain are contracted with the contraction that always takes place when one falls asleep, but the soul, in its spiritual body, is wider awake than ever. He goes hither and yon. If he be undeveloped, living a life that is largely in the physical, he meets other mortals like himself, and they make or renew acquaintance, and visit places on the earth-plane. If he be spiritually developed, and perhaps a mourner for the loved and lost, he finds himself enfolded in the clasp of the dear departed, and may remember in the morning that he dreamed of being with the dear one again. It was not a dream, sorrowing mortal. The one you love was really with you, and this meeting when you were partially freed from the enswathing flesh was but a foretaste of the joyous and complete reunion that you will both enjoy, when the cord parts, and you be wholly free from the body, and in the unrestricted presence of one who has preceded you to spirit-life.

Sometimes the spiritual body is so newly parted from the fleshly form, that we are privileged to go some distance into the spirit-world, to smell its flowers, to hear its music, and more than all, to see the present home of the ones we love, in their dear company. We may remember these physical and these spiritual excursions, and we may not. But whether we remember them or not, they really take place. When recalled in our waking hours, they become distinct and personal proofs of the reality of spiritual existence, of the existence of our own psychical body, and of the continuance of the personal ego, after it has gone through the change erroneously called Death.

As some who express themselves on this subject may misconstrue the above and charge us with making the claim that we see, hear or smell the objects in spirit-life with

the earthly organs of sense, we are here forced to state what we have often said before, that it is the organs of the spiritual body that respond to the rapid vibrations of spirit-life, and it is through them that we sense the impressions alluded to above.

Some have taken up the notion that while on the earth-plane we have only a fleshly body; that if our vibrations be 1,000 in rapidity, and those of spirits 2,000, we must, in order to communicate with them, raise our vibrations to 1,500, and the spirits lower theirs to 1,500; and both being in an abnormal condition, nothing reliable can be given or received. This is a mere theory, and has the disadvantage of not harmonizing with the facts of nature, and with the truth that spirits do remember distinctly what took place here. That we have here and now a psychical as well as a physical body is a fact in nature which it is useless to deny.

A word more with regard to the spiritual body's going out a little way when breathing out, and the converse. One reason why singing aids spiritual receptivity is because we take in a breath quickly between the sounds, while the air goes slowly from us while in the act of singing. After my attention was called to this subject, I noticed that in a seance, when treating the ill, or when in solitary communication with the disembodied, I always instinctively take in the breath quickly and at long intervals, and that most of the time is spent in exhaling the breath. I did this unconsciously, but under spirit guidance, and it is well to note the accordance of this instinctive procedure with the facts of the case.

It is a great mistake to fancy that one has to get into an abnormal state to communicate with a spirit. Possessing the two bodies now, we quiet the fleshly one by reducing the bodily functions, as that of breathing, or quiet it by an effort of the will. That temporarily frees our own psychical body, and we come into normal relation with spirits, who are, of course, normal also, being in the spiritual body which the soul took with it in the process of dying. This is the rationale of it, and it is simple, in accordance with natural facts, and therefore true. See Chapter 15 in "The Bridge Between Two Worlds." Arlington, N. J.

Spiritual Atmospheres.

Swedenborg makes almost innumerable references to spiritual atmospheres, and when his philosophy on the subject is fully grasped and applied, the discoveries of the "X" Rays will pale into insignificance.

Comparing the difference between spiritual and natural atmospheres, Swedenborg writes: "The spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they contain these within themselves. . . . That there are atmospheres in the spiritual world, equally as in the natural world, may be evident from the fact that angels and spirits breathe, and also speak and hear, equally with men in the natural world; and their breathing is effected by an ultimate atmosphere which is called air; in like manner, their speech and hearing." (D. L. W., 175, 176.)

There are also references made to the seeing, thinking and feeling of the inhabitants of the spiritual world, all of which are shown to be independent upon spiritual atmos-

pheres. It is said "thought and affection are not possible except by means of still purer atmospheres."

Very evidently the atmospheres in the spiritual world have a much greater variety than they have on this earth plane. We are told of atmospheres "of such beauty and pleasantness that they cannot be described . . . which flash in all their smallest parts as with diamond spherules . . . which resemble the glittering of all precious stones . . . as of pearls transparent to the center, and irradiate with the most brilliant colors . . . flaming as with gold, with silver, and also with diamond-like gold and silver . . . of many colored flowers, which are in their smallest and invisible forms . . . Nay, there are atmospheres presented to view which consist in their smallest and invisible forms of little children playing together, but only perceptible to an inmost idea." (A. C., 1621.)

Much more does Swedenborg write on the subject of atmospheres, and it would surely be interesting to the readers of *Light* if someone acquainted with Swedenborg's writings were to contribute a special article on this important suggestive subject. As to breathing, Swedenborg teaches that present-day "outward breathing" is an indication of a fall. The men of most ancient times (Adam) "had similar breathing to that of angels," and, in consequence, "were in profound ideas of thought, and had such a perception as cannot be described. . . . This inward breathing vanished little by little—with disastrous results—and . . . when inward breathing ceased, outward breathing gradually succeeded, almost like that of the present day." (A. C., 607, 608.)

Such being the case, were we scarcely surprised to read a thought, full of the deepest suggestiveness, namely: "the inmost communication of the spirit, is with the breathing and the motion of the heart." (H. and H., 446.)—*Light*, London, England.

A New Catechism has been issued by a committee of clergymen of various sects, in England, for the use of 60,000,000 of Christians, which leaves the devil—the chief corner-stone of orthodox sectarianism—entirely out. If "Jesus died to save sinners from hell," and there is no devil and no hell, the Christian scheme of salvation falls to pieces. The *Free Thinker* says that "the British clergy are now everywhere preaching love." This is the reason the devil has disappeared. No devil can live where love is.—*Lucy A. Mallory*.

Logic of Events.—Napoleon III. built better than he knew when he shaped the phrase "the logic of events." In a tumult of popular passion, the wise man can often wait in patience, knowing that the temporary madness will pass when the logic of events has shown where the truth lies. There could be no hope of moral progress in a world made on any other plan.—*Exch.*

College of Psychical Sciences.

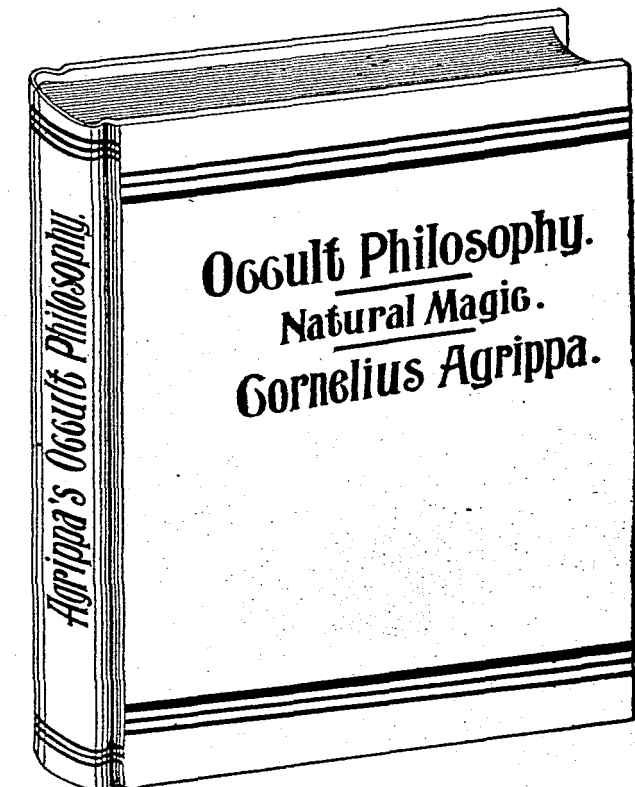
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SAN FRANCISCO, OCT. 26, 1899.

The New Temple at San Jose will be dedicated to-day. We hope this may be the beginning of a vigorous campaign for the propagation of the gospel of Spiritualism.

Printing without ink by an electric process is said to be the next step in the transference of thought.

We Shall Speak but seldom, if only when there is occasion for it; we should not permit frivolous subjects to occupy our attention.

Truth is sacred. Our duty is to find the Truth, to live the Truth, and to help organize the Truth. Our mission is Truth-seeking and Truth-proclaiming, irrespective of name or nature, color or creed.

Mr. G. W. Glover, editor of the *South Pasadena*, attended the camp-meeting at Los Angeles, and heard many good speakers there, including Mrs. R. S. Lillie, Prof. J. S. Loveland and others, and has undertaken to defend Spiritualism in his paper. In a private letter he says:

"It makes me rather warm under the collar to see those smart men jumping on our people with such vim, when they know nothing of what they are talking about."

It seems that some one in the Los Angeles *Herald* made an attack on Spiritualism and some of its local workers, and that is what Mr. Glover refers to.

We also notice that Dr. Babbitt had an able article in the *Herald* in defence of Spiritualism in Los Angeles. Some smart reporters and still smarter correspondents often amuse themselves by misrepresenting Spiritualists, just for the fun of the thing, but in time they certainly will learn that misrepresentation and falsehood will not be accepted as true by the thinking public.

Thought Telegraphy.

The following article, from the New York *Herald*, shows how the tide is running in our direction, says an exchange, which then remarks as follows: Thoughtful people everywhere are recognizing the existence of the psychic powers of man. It is, then, only a step further to admit that those powers can be, and are, employed by incarnate human beings in association with sensitives, or mediums, to make their presence known to their friends this side of the veil:

Ian Maclaren (the Rev. John Watson) says waves of ideas and emotions may be sent back and forth between persons widely separated, just as electrical waves travel between two points without wires. He declares sympathy is the medium that carries the thoughts, and that distance makes no difference. According to his theory, to be successful in sending thought messages one must be unselfish and be filled with love for his fellow-men:

"I believe it is possible for people hundreds of miles apart to signal to one another without wires. Between you and the person there must be a common feeling. It most frequently makes itself felt in the hour of trouble, and is often a call for help. The correspondence here is between heart and heart, and the medium through which the message passes is love."

In reference to Dr. Watson's theory regarding communication through space by telepathy, E. W. Roberts, an electrical engineer of Scranton, Pa., said:

"I have made a number of carefully conducted experiments in this line and have succeeded in obtaining results far beyond my expectations. I have been able to communicate with persons so far distant as 400 miles, not in a single instant only, but repeatedly. I have also succeeded in receiving a message of this character from one who was over 1,000 miles away. At distances within the limits of an ordinary room, I have made any number of successful experiments. Not only this, but I have abundance of evidence which goes to prove that this ability to send and receive telepathic communications is possessed by everyone."

"Dr. Watson's theory is certainly a new one to me, and he may have a good foundation for the same. My experience seems, however, to point to a theory based on the well-known laws of sympathetic molecular vibration."

Bishop Samuel Fallows, pastor of St. Paul's Reformed Episcopal Church, Chicago, said:

"Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory; it is a fact. I have been interested in the matter of thought transference for years, and the thing I am pondering over now is how to bring the system into common, everyday use."

"Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case, thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but

it is true, nevertheless, and the waves of ideas travel from one person's brain to another instantly, in entire disregard to distance or intervening obstacles such as buildings or mountains.

"Before thought telegraphy lie limitless possibilities in sending messages to God and our fellow-men in all parts of the earth. I hail him as a benefactor of his race who will teach people how to use this tremendous psychic force."

Surely, too, they are "benefactors of the race" who can demonstrate that Telepathy from the dead (so-called) is a scientific fact!

Mrs. Emma Hardinge Britten

That distinguished author, seer and medium, Mrs. Emma Hardinge Britten, of England, passed to spirit-life at 10:30 p.m., Oct. 2. The funeral ceremony took place at the Harpurhey Cemetery, near the city of Manchester, England, at 3 o'clock, Saturday, Oct. 7. A memorial number of the *Two Worlds* will be issued, devoted to this distinguished lady.

Light, of London, Eng., says that of her early life but little is known; but she was an actress of some repute, and then adds:

Visiting America in the fifties to fulfil a professional engagement, she heard of Spiritualism, and was prevailed upon by some friends to attend a seance at which the lady now known as Ada Foye was the medium. Emma Hardinge, as Mrs. Britten was then called, was extremely skeptical, and looked upon the whole subject with disdain. However, she was considerably startled to hear raps come upon a table near which she was seated, the medium being in another part of the room. She carefully examined the table and placed it in different positions, only to hear rapping of a more decided character. The messages spelt out that night astonished her beyond measure, and she was assured that she was herself a medium, and shortly afterwards she became a powerful public speaker and a remarkable test medium.

Those early experiences took place about 1857 or 1858 in the City of New York, where Mr. Horace Day, a wealthy gentleman, who was publishing the *Spiritual Telegraph*, a Christian Spiritualist paper, engaged her to sit freely as a test medium for inquirers. In the same building, in an upper room, Kate Fox, also employed by Horace Day, held seances for all comers, and the famous "rappings" were heard by, and striking test messages were given to, large numbers of people, most of whom were perfect strangers to the medium. When it became known that Emma Hardinge had become an inspirational speaker, her services were sought for from far and near, and there is scarcely a State in the Union in which she did not, at one period or another, lift up her voice and speak "as the spirits gave her utterance, the acceptable word of the Lord." East, west, north and south, and in Canada, too, she traveled for years, and was frequently the first speaker to challenge the attention of the public to the spiritual philosophy.

It was always interesting to hear her relate her varied and wonderful experiences, but especially so when, with flashing eye and animated gesture, she recounted how, in the

wild Western States, she stood before crowds of rough, hard settlers, miners or cowboys, and changed them from opponents into enthusiastic admirers. In 1865, at the invitation of Mr. Benjamin Coleman, she arrived in London and appeared at the first private Winter soiree in Harley-street Rooms, organized by Mr. Coleman, on November 6 of that year. A large number of people crowded to hear this her first address in England and were delighted with her inspiring oratory. Mr. Coleman, in introducing her, remarked that she had the reputation of being one of the most powerfully gifted speakers who had appeared as an exponent of the spiritual philosophy. He stated that she "spoke in a semi-trance condition and was guided in her utterances by spirits whom she recognized." She spoke without preparation and that night she dealt with a subject decided upon by the company.

Miss Hardinge subsequently visited Manchester and a number of other large cities, everywhere creating considerable excitement, and arousing interest in the subject of Spiritualism. There must be many thousands of Spiritualists who date their introduction to the movement from hearing her remarkable and phenomenal addresses.

Miss Hardinge returned to America and has twice visited Australia, lecturing there, as in other places, to large and enthusiastic audiences, often numbering thousands of people. She paid several visits to this country, but most of her labors were expended in America, until some 14 or 15 years ago, when she settled permanently in Manchester.

Full of years and honors, after a long and arduous career as the servant of the wise and loving guardian spirits who sustained her, she has gone to that beautiful land "over there" of which she delighted to speak, bearing with her the loving wishes of many thousands left behind, and to be welcomed by still larger companies of ascended ones in the land of life and beauty beyond the veil.

They Wondered.—The *Virginian-Pilot* of Oct. 8 contains the following concerning some tests given in the office of that paper:

That there is something surrounding us besides those material elements that we know by the senses of sight, touch, smell or hearing is generally accepted, although many are loath to admit it.

That there is something intangible that enters into every life and connects us with other mortals seems to be daily proved by recorded occurrences. This fact can be ascertained from the records of psychical societies that are investigating mysterious occurrences, usually ascribed by believers, to mental telepathy or Spiritualism.

A private exhibition of a most startling nature was given last night at the *Virginian-Pilot's* business office by Dr. Louis Schlessinger, late of California. There were four employees of the paper present and no possibility of collusion or deception.

Dr. Schlessinger invited several of those present to write a list of names of persons living and dead. Then he cut off the separate names, folded them and placed them in a hat. As they were drawn and handed to him he took the folded slips, told the names on them and then the relationship of the parties to those present who wrote the names. Also who were living and

who dead (facts known only to the persons who wrote the names.)

In this work Dr. Schlessinger acted as a medium and the messages were ticked out to him audibly, but the sounds could be construed only by him. As he was giving a few closing tests, the Doctor became controlled involuntarily, and while in a trance state delivered an address on Spiritualism and its revelations to man of a life beyond the grave. All present were profoundly impressed by what they saw.

To Spirit World and Back!

The following incident appears in *La Revue Spirites* being a translation from *Psychische Studien*:

At Falkenberg, Marianna Przemy-skie died of phthisis on January 26, 1898, at the age of 31 years. Those present recited the prayers for the dying, and in about a quarter of an hour after this the last sigh was breathed, the body became cold and rigid, the pulse was still, and to all appearance the woman was dead. After an interval, during which the members of the family were weeping, the apparently dead woman aroused, opened her eyes, became conscious, and asked: "Why do you weep? Mon Dieu! it was lovely up there. . . . I had risen already into space, into the ethereal world." She lived for a short time after this, with full consciousness, and at last died peacefully.

A very similar incident occurred at the death of the Rev. F. Denison Maurice, in the presence of his medical attendant, who tested the pulse. And an equally remarkable case, well authenticated, is related in "Phantasms of the Living," in which a young soldier, apparently resuscitated, stated that he had, in the interval in which he seemed to be dead, seen his mother, who was living at a distance from the place where he was dying. This case also was reported by a medical man who witnessed it.

Imagination and Will Power.

In opening the Congress of the Royal Institute of Public Health of Blackpool, on September 21st, the Marquis of Lorne, in his presidential address, spoke of the power of the will and imagination in the production and the cure of disease:

They had seen how in cases of cholera epidemics, fancy and fear caused disease. Men had been placed experimentally in beds in which they had been told that cholera patients had died. The beds were clean, but nevertheless the idea that they were not so had made the healthy man in the healthy bed die of the disease which he feared. If a man thought that through a dog bite he would have hydrophobia, his brain power alone nearly succeeded in giving it to him. The infection by will power, by the emanation of forces of which we had only now a vague surmise, might be practicable, and might grow to use in times to come. If they were certain that to-day they could by wireless telegraphy explode a dynamite cartridge in the pocket of a friend 60 miles away, they might have by the end of another century the science of directing will, and the doctor's presence at a bedside might be a

thing of the past, except in surgical cases. Even then, after operation it was conceivable that imagination might aid antiseptic treatment, and that a patient might be given those sedatives and restoratives which a happy and occupied mind brought to the support of the body by such thoughts being induced as might lead to recovery. Drugs and the knife and acids might be helped by mental telepathy.

It might be that we were only reacquiring knowledge known of old. What were the secrets of Egyptian magic? What was the science which made the Egyptian priests declare that three out of the wonders shown to them as miracles by Moses were nothing new? There were men who believed in nothing that they could not prove, or calculate, or see. And yet how few great discoveries would have been made if there had been no suppositions cherished which led to inquiry! Inspiration was not an exact science, but it had been the father of mathematically-proved truth. There were always more things in nature than were dreamed of in the philosophy of proved conclusions. The power over forces which had been already gained led men to aspire to higher knowledge, because it brought with it a wider empire.—*Light, London, England.*

The Reviewer.

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Almost hidden out of sight,
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So I dream when in the gloaming
There comes floating soft and low,
Mother's crooning to her baby,
Far from out the long ago.

Ah! that old-time homely garret,
With its rafters sloping low;
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In this weary world of woe.
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There is wealth of ancient lore
In the torn and soiled pages
Scattered careless 'round the floor.

It's a darling spot for dreaming
The sweet Summer hours away;
A weird place full of seeming,
At the close of parting day.
When the antique hats and dresses
And the cob-webs on the door,
Like that ancient bird, the raven,
Cast their shadows on the floor.

Musing in the dreamy twilight,
How the dear old days come back!
And how baby footsteps patter fast
'Long memory's beaten track.
Baby voices lisping sweetly;
Baby hands are clasping tight;
They were up there with the angels,
But I know they're here to-night.

Bye-bye, bye-bye;
Softly the whisper comes stealing.
Bye-bye, bye-bye.
Sleep, baby, sleep.

AIDA.



The Editor is not responsible for the opinions of correspondents.

Washington State Convention.

TO THE EDITOR:

The Convention of the State Spiritualist Association of Washington was held in Seattle, Oct. 4 and 5. Much good work was done. The State was well represented, although some familiar faces were absent. It consisted of a two-days' session, closing each evening with an entertainment.

The 2 societies of Seattle (the Church of the Soul and the Seattle Spiritual Society) united in entertaining the delegates and visiting members.

Many good resolutions were adopted, and amendments made. The election of officers for the ensuing year resulted as follows: Mrs. Lillian Nagle, president (re-elected); Dr. G. Castiday, vice-president; Mrs. Mattie L. Monroe, secretary; Mrs. Mary McCall, treasurer. The old Board of Trustees were re-elected, with the exception of Brother Olsen to fill the vacancy caused by the passing out of Brother King.

Mrs. Esther Thomas and Mrs. M. McCall were elected delegates to the N. S. A., at Chicago.

The passing out of Brother W. A. Lovejoy occurred at that time, and he was buried by the Spiritualists of Seattle, and the Masonic Lodge, from the Masonic Temple. Mrs. Lillian Nagle, pastor of the Church of the Soul, officiated at his funeral on Friday, Oct. 6.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Evolution in Religion was the subject of Mrs. R. S. Lillie's lecture last Sunday evening at Occidental Hall, 305 Larkin St. This subject was handled in her usual eloquent and exhaustive manner, to an applauding audience. This hall is engaged for the season by the Society of Progressive Spiritualists, and Mrs. Lillie speaks there every Sunday evening. As the admission is free and the lecturer an eloquent speaker, the hall should be crowded. Those who do not go miss a rare treat. Its time of commencement is hereafter to be 7:30 sharp.

The Mission Lyceum gives its first anniversary entertainment at Mission Opera Hall, 2131 Mission St., between 17th and 18th, on Wednesday evening, Oct. 25, at 8:15 o'clock. There will be recitations, vocal and instrumental music, dancing and refreshments. An excellent programme has been arranged, consisting of 21 numbers, ending with a fancy cake-walk. Admission, 10 cents.

Mrs. Jennie Robinson leaves this week for a trip North, to be gone about 30 days. Notice will appear in the JOURNAL upon her return.

Mrs. Logan's Circle of Harmony was held at Occidental Hall last Sunday from 2 to 4 p.m. Mrs. Melissa Miller, from Rhode Island, was present and helped to make the meeting interesting, with her improvisations, etc. This Circle of Harmony is a fine place to spend an hour or two each Sunday for spiritual improvement.

Edward K. Earle, the noted psychic, gave another seance last Sunday evening at Scottish Hall to a large audience. Mr. Earle was to have given a test seance at the National Convention in Chicago last week, but was detained by sickness in his family.

The Children's Progressive Lyceum had a call on Sunday from the veteran medium, Mrs. Melissa Miller. Though nearly blinded by cataracts on the eyes, her spiritual vision continues good, and the Lyceum had the benefit of a good talk from the spirit-world that was encouraging to all present. There is always something good at our Lyceum. C. H. WADSWORTH.

Dr. M. A. Pottinger has returned to the city after a four-months' trip into the mountains, and is at home with his family at 602 Buchanan St. He will be pleased to see anyone interested in his line of work.

John Slater gave another of his grand test seances last Sunday evening at 909 Market St. to a large audience.

San Jose Notes.

On Sept. 26, the First Spiritual Union gave a very enjoyable social and dance, which they will repeat on the 26th of this month. The last was a "cake walk" social. The next will be a dedication social, as on that day the Board of Trustees of the Sleeper Trust will dedicate the Spiritual Temple (formerly the Y. M. C. A. Building of San Jose) they having purchased it. It will also be the 85th birthday of Mrs. Eunice Sleeper, the donor of the means by which the same was procured.

It will be a red-letter-day for Spiritualism on this Coast, as we believe that outside of Summerland, it is the only one in the State, and having once been the Y. M. C. A. property, shows a slow but sure advance of the Truth. It is hoped that as many of the prominent Spiritualists of San Francisco, as can, will be present. The services will be in the afternoon.

Mrs. Griffin followed Dr. Carpenter in September on the rostrum of the First Spiritual Union, then Dr. Johnson, and now Capt. H. H. Brown is speaker. It remains to be seen who will be next.

The Union has been offered a home in the Temple, which beyond a doubt will be accepted, as the location and accommodation is far superior to any it ever had, and we hope it will prosper in the new quarters.

We hope after the National Convention has completed its work, that the State Board will begin a work on the line of organization that will meet with good results. AMIGO.

[By an oversight last week, the amount of purchase money for the new Temple was stated wrong. It was \$13,000.—Ed.]

The Ladies' Aid meeting on Wednesday afternoon was well attended, and after routine business Mrs. Cooke presided at the piano and conducted the musical exercises. This was followed by an address by Mrs. Sloper, a recitation by Mr. Rider and tests by Mrs. Stoddard. Remember the entertainment and dance to be held next Friday evening at Occidental Hall, 305 Larkin St., by this society. Admission, 10 cents.

Dedication.—The trustees of the Sleeper Trust will dedicate their hall at San Jose on Oct. 26, at 2 p.m. All Spiritualists of the State of California are cordially invited to be present on that occasion, and especially the Spiritualists and Liberals of San Francisco.

The Meeting last Wednesday at 117 Larkin St., San Francisco, opened with fine music. An invocation by Mrs. A. M. Reed, followed by remarks by Melissa Miller. She also gave tests and readings that were much appreciated. Her daughter, Mrs. Hatch, gave fine tests. Mrs. Sloper told of going to the first Spiritualist meeting she ever attended (Mrs. Miller's) 14 years ago, and of prophecies given to her by Mrs. Miller, all of which have been realized. Capt. Brown took but little time, and Mrs. Wren held herself in reserve for another meeting. The same talent will be present next Wednesday at 8 p.m. Admission 10c.

Mrs. Irene Smith has returned from her trip to the North, and is located at 306 Thirteenth St., Oakland, Cal.

The Test Mediums at Dr. RinEss's meeting, 909 Market St., last Sunday were Mrs. Vigers, Mrs. Seeley, Mrs. Gillingham and others, Dr. RinEss, as usual, presiding.

The National Convention was held in Chicago last week, but up to the time of the printing of this issue of the JOURNAL (on Monday), we have no particulars of what was done. We expect to give a report of this important session in next week's JOURNAL.

Capt. George W. Walrond's spiritualistic meetings have commenced in Denver, Colo., and are well attended. A good orchestra, a scientific lecture and psychic tests are always an attraction for the crowds who are to-day investigating Spiritualism and Occult Science.

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